40163

National Library of Canada
Bibliothèque nationale du Canada

CANADIAN THESES ON MICROFICHE

THÈSES CANADIENNES SUR MICROFICHE

NAME OF AUTHOR/*NOM DE L'AUTEUR* Ellen Graham

TITLE OF THESIS/*TITRE DE LA THÈSE* The Role of the Teacher in Moral Education

UNIVERSITY/*UNIVERSITÉ* U. of. A.

DEGREE FOR WHICH THESIS WAS PRESENTED/*GRADE POUR LEQUEL CETTE THÈSE FUT PRÉSENTÉE* M.Ed.

YEAR THIS DEGREE CONFERRED/*ANNÉE D'OBTENTION DE CE GRADE* 1978.

NAME OF SUPERVISOR/*NOM DU DIRECTEUR DE THÈSE* Dr. William Hague

Permission is hereby granted to the NATIONAL LIBRARY OF CANADA to microfilm this thesis and to lend or sell copies of the film.

The author reserves other publication rights, and neither the thesis nor extensive extracts from it may be printed or otherwise reproduced without the author's written permission.

L'autorisation est, par la présente, accordée à la BIBLIOTHÈQUE NATIONALE DU CANADA de microfilmer cette thèse et de prêter ou de vendre des exemplaires du film.

L'auteur se réserve les autres droits de publication; ni la thèse ni de longs extraits de celle-ci ne doivent être imprimés ou autrement reproduits sans l'autorisation écrite de l'auteur.

DATED/*DATÉ* Oct. 5, 1978 SIGNED/*SIGNÉ* Ellen Graham

PERMANENT ADDRESS/*RÉSIDENCE FIXE*
13228-76st.
Edmonton,
Alta. T5C 1B6.

NL-91 (3-74)

National Library of Canada

Cataloguing Branch
Canadian Theses Division

Ottawa, Canada
K1A 0N4

Bibliothèque nationale du Canada

Direction du catalogage
Division des thèses canadiennes

NOTICE

The quality of this microfiche is heavily dependent upon the quality of the original thesis submitted for microfilming. Every effort has been made to ensure the highest quality of reproduction possible.

If pages are missing, contact the university which granted the degree.

Some pages may have indistinct print especially if the original pages were typed with a poor typewriter ribbon or if the university sent us a poor photocopy.

Previously copyrighted materials (journal articles, published tests, etc.) are not filmed.

Reproduction in full or in part of this film is governed by the Canadian Copyright Act, R.S.C. 1970, c. C-30. Please read the authorization forms which accompany this thesis.

THIS DISSERTATION
HAS BEEN MICROFILMED
EXACTLY AS RECEIVED

AVIS

La qualité de cette microfiche dépend grandement de la qualité de la thèse soumise au microfilmage. Nous avons tout fait pour assurer une qualité supérieure de reproduction.

S'il manque des pages, veuillez communiquer avec l'université qui a conféré le grade.

La qualité d'impression de certaines pages peut laisser à désirer, surtout si les pages originales ont été dactylographiées à l'aide d'un ruban usé ou si l'université nous a fait parvenir une photocopie de mauvaise qualité.

Les documents qui font déjà l'objet d'un droit d'auteur (articles de revue, examens publiés, etc.) ne sont pas microfilmés.

La reproduction, même partielle, de ce microfilm est soumise à la Loi canadienne sur le droit d'auteur, SRC 1970, c. C-30. Veuillez prendre connaissance des formules d'autorisation qui accompagnent cette thèse.

LA THÈSE A ÉTÉ
MICROFILMÉE TELLE QUE
NOUS L'AVONS REÇUE

NL-339 (3/77)

THE UNIVERSITY OF ALBERTA

The role of the teacher in Moral Education

by

© Ellen Graham

A THESIS
SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH
IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE
OF MASTER OF EDUCATION

DEPARTMENT OF EDUCATIONAL PSYCHOLOGY

EDMONTON, ALBERTA
FALL, 1978

THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled "The role of the teacher in Moral Education" submitted by Ellen Graham in partial fulfilment of the requirements for the degree of Master of Education.

W. Hague
Supervisor

Edna C. Press

Charles C. Anderson

Date Sept. 11/1978

Abstract

This study presents a rationale that educators, especially classroom teachers can, and should be actively involved in the moral education of their students. The rationale is based on philosophical and psychological literature taken from three countries in Western society, namely Canada, the U.S.A. and Great Britain.

A close look is taken at the significance of the role of the teacher in the moral education process. The teacher's role is examined, also, in the wider sense of an educational generalist. The significance of the teacher as generalist and moral educator are viewed within a humanistic framework.

A program consisting of six units is offered to assist pre and in-service teachers in acquiring both the personal and professional skills and the classroom technique necessary for effective moral education. The units are each designed to provide a general objective, procedures, content and evaluation for each section of the program. The units are entitled 1) Philosophical considerations, 2) Psychological approaches, 3) The role of the teacher, 4) Personal growth, 5) Classroom strategies, and 6) Evaluation.

The results of a questionnaire administered to fifty individuals involved in various aspects of education are presented in this study.

The study closes with a summary, some implications for education in general and for teachers and students in particular. Suggestions for further research based on this study are offered. Some tentative suggestions with regard to time, class size, practice time and follow-up are included.

ACKNOWLEDGEMENTS

I wish to acknowledge the great assistance given to me by Dr. W. Hague, the chairman of my thesis committee. I wish, also, to thank Dr. Edna C. Press and Dr. Charles C. Anderson, the members of my committee, for their continuing help and encouragement.

I wish to thank Sheri McLean for her patience and care in typing the thesis. Thanks are, also due to my family for their patience and support throughout the past year and to my friends Dorrene Belair and RoseMarie Hague for their support and encouragement.

Table of Contents

Chapter Page

Introduction 1

1 Should we, as educators, be moral educators? 3

2 Philosophical Considerations 21

3 Psychological Considerations 27

4 The Program 50
  Unit 1 Philosophical Considerations 51
  Unit 2 Psychological Approaches 53
  Unit 3 The role of the teacher 54
  Unit 4 Personal growth of educators 62
  Unit 5 Classroom Strategies 77
  Unit 6 Evaluation 92

5 Results of questionnaire 93

6 Summary, implications and suggestions for further research 110

Bibliography 115

Appendix 1 Models for Psychological Approaches 124

Appendix 2 The six moral stages 125

Appendix 3 Parallels between Kohlberg and Maslow 126

Appendix 4 Four major goals of childhood misbehavior ... 127

Appendix 5 Questionnaire on Moral Development 128

List of Tables

Table		Page
1	Status and number of respondents	95
2	Qualities	101
3	Type of schooling	103

List of Figures

Figure		Page
I	Comparison table of three systems.	53
II	Relationship between research on teacher education and research on teaching.	60
III	Diagram of the teaching process for leading a moral discussion.	85

The Role of the Teacher in Moral Education

Introduction

The study being presented will be an attempt to meet six specific objectives. The objectives are:

1) to present a rationale which states that educators, in particular classroom teachers, should and can be actively involved in the moral education of their students.

2) to base the above rationale on literature taken from three areas of the Western world, namely Canada, the U.S.A., and Great Britain.

3) to take a close look at the significance of the role of the teacher in the educative process; not solely as a moral educator, or as a generalist in the wider sense, but also as a potentially significant person in the humanistic sense. By this is meant, the importance of the teacher as an agent in both the intrapersonal and interpersonal areas of human activity.

4) to propose a program which could be used to assist teachers to acquire the knowledge, skills, both personal and professional, and classroom techniques for effective moral education.

5) to propose the possibility of further research in which the program outlined (Chapter 4) could be piloted with both student-teachers and teachers already in the field. At that time, instruments of evaluation could be developed, or if already available, used to ascertain the efficacy of the proposed program.

6) to put forward the results of an informal questionnaire (see Appendix 1) which will be completed by a group of undergraduate education students and by a group of teachers employed by the Edmonton Public and

Edmonton Catholic school systems.

The main concepts used are defined as follows:

1) Values: Values are our standards or principles of worth. They are the criteria by which we judge things to be good, worthwhile or desirable; or the opposite (Shaver, 1972, p. 2).

2) Moral values: Standards used to justify ethical decisions, as to what aims or actions are worthwhile (ibid, p. 2).

3) Ethics: The study of moral principles or codes.

4) Moral Education: Either formal or incidental instruction in morals or rules of conduct.

5) Moralizing: To talk, write or reflect on the moral aspect of things.

6) Moral philosophy: Those aspects of philosophy which are particularly concerned with morality.

- interchangeable with term "Philosophy of Value".

7) Religious education: Education with a particular theological basis; which usually contains a moral component.

8) Program (The): A proposed course of studies which has both personal and professional dimensions for improvement. The personal dimensions will be based on a humanistic model (May, Maslow, Rogers, Stanford, Roarke et al).

The professional dimensions will include such areas of concern as 1) Theoretical and philosophical bases; 2) Classroom techniques for utilization of material.

CHAPTER 1

Should we, as Educators, be Moral Educators?

Much has been written in the past two decades concerning the field of Moral Education. It would seem that the past decade, in particular, has brought forth an abundance of material concerned directly, or indirectly, with the teaching of values and morals in the schools.

It is not surprising that, in industrialized societies with their definition of the good life as being the consumption of more and more goods, that those societies should also be the home of authors who concern themselves with values other than those contained in material pleasures, as the proper goal of man.

There are supporting, as well as opposing views, to the issue posed above -- should we, as educators, be moral educators?

It would seem appropriate to begin the review of literature by looking at three industrialized societies. Some Canadian, American and British views will be presented. We are fortunate in Canada, that we can make as much use as we choose of the research materials which come to us from an old country and a comparatively new one, both facing similar moral education dilemmas.

Welton (1977) though willing to ask the question, "Is a "moral" education possible in an advanced capitalist consumer society?" states vehemently, that the answer to his question is a definite, "No!". He supports his belief by providing evidence that, "The traditional moral basis for the state's authority has collapsed along with the societal institutions which reproduce the social individual." (p. 27). He would include the school as one of these institutions. His view of Canadian society, though in many ways an accurate one, is however, a very depressing view, for those of us working in schools, to hold. Welton cites Lawrence Kohlberg's concept of the "Just School" as being impossible in an unjust society. He does, however, refer to Wilson in positive terms as someone who is "looking for people who are new authorities with rationally-definable expertises" (p. 28). Welton allows that such people could, perhaps be instrumental in effecting changes in the "moral" education in our schools. Perhaps such people can not only be found but trained right here in Alberta.

In presenting an opposing view, Cochrane and Williams (1977) asked a similar question to that which began this chapter. In a paper entitled, "Stances of Provincial Ministries of Education Concerning Values/ Moral Education in Schools", Cochrane and Williams state their aims,

1) to discover the extent to which there is official, public policy concerning values/moral education in Canadian school systems.

2) to appraise the extent to which such policies, or lack thereof, are reflected in practice.

3) and to examine problems of sharpening, justifying and implementing values/moral education policies in Canada.

Among the conclusions drawn from the Cochrane & Williams study, one particular sentence could be said to have sparked the thesis presently being offered. Under the heading "Teacher Training", they state "No province seems to require teachers to undertake pre-service courses or training in values/moral education." (p. 8).

In a more recent editorial in the History and Social Science Teacher (Fall, 1977) Cochrane and Williams state the view that, ideally, much could be done to improve the conditions found in their earlier study. Of particular interest are the conditions which would have to be met in order to provide Moral Education in our schools. The conditions come under the headings of leadership, theory, delivery system and training for both teachers and administrators. The last condition is of special interewt to this writer.

The work of Wright deserves mention. In Chapter V of his doctoral dissertation, completed in the Fall of 1975, Wright makes some suggestions for the future. Included in these are suggestions which are of particular interest here. He advocates that schools should be operated on principles of justice and fairness; that existing programs could be used as vehicles for moral discussions and that classroom climate should be conducted in a relaxed manner. All of these four suggestions, though not expanded upon here, directly apply to the objectives of this writer's study (Wright, p. 154-160).

In a recent paper (History and Social Science Teacher, Fall 1977) Wright proposed his own approach to the Moral Education Problem. He maintains that the two approaches (Values Clarification and Cognitive Development) are not enough. He puts forward what could be called a more cognitively-oriented approach than either of the above mentioned, for our consideration (The Association for Values, Education and Research, 1974). In his summary, he concludes that "students have the skills, processes and knowledge necessary to make reasonable and intelligent decisions" (p. 42). It could, also, be asserted that teachers, too, need the same or similar capabilities to play an effective role in the moral education classroom.

Beck and Sullivan (1975) are doing much to fill the Moral Education gap. In a paper entitled "Moral Education in a Canadian Setting", Beck and Sullivan discuss their personal involvement in pilot courses in value education in both elementary and secondary schools in Ontario.

In a section entitled "The Teacher, and School Atmosphere" Beck and Sullivan emphasize the importance of both the teacher and the administration in the moral development of students. Criticisms are made of the authoritarian approach which in Kohlberg's terms, hinders the possibility of students reaching higher than the conventional stages in moral reasoning. Beck and Sullivan give particular attention to the necessity for teachers to receive training in areas related to moral education. They do caution, however, that such training should be used to help students develop their own moral reasoning abilities and not be used by teachers to label students in a victimizing fashion. Perhaps here is where knowledge and application of human interaction skills is lacking among teachers and administrators alike. (p. 697-701).

Beck has made other contributions to the moral education field. In "Moral Education in the Schools" (1971) he provides a series of mini-courses in values with attempts to rectify the situations he and Sullivan found to be in existence in the schools they visited. If any criticism is to be made of the courses being suggested to teachers, it is perhaps that there is an underlying assumption that all teachers have the personal qualities needed to be effective moral educators and that they (teachers) only need the background knowledge and methodologies in order to improve their role in the classroom. More will be said later in this study about the question of "personal qualities".

To close this section, it would seem appropriate to bring the question of moral philosophy to the fore. Beck, in a paper entitled "Should Moral Philosophy be an essential Aspect of Teacher Preparation?" (1971) questions the effectiveness of past programs of teacher preparation. He raises many points of issue, but two themes are of particular interest. One is the necessity of an interdisciplinary approach in the training of teachers. By this is meant that trainee teachers should be exposed to the values issues inherent in many disciplines if they are to effectively deal with similar issues in the classroom. The second theme is that of personal growth. Beck deems it highly important that teachers in training should be encouraged to grow and develop personally while in training, and also, to continue this growth process once out "in the field".

One passage is of particular relevance to this writer:

> "It is true that in education in general in the modern era there has been an imbalance in favor or the cognitive. However, 'reform' through elimination of the cognitive, so widely practiced in the schools today, is getting us nowhere. We need rather to heighten the relevance of the cognitive, increase its intensity, where necessary, and supplement it with the missing affective and behavioral elements. Neglect of the cognitive does not lead to genuine reform in education. This applies both to the education of school students and to the education of their teachers." (p. 13, 14)

Some American Views

Having ended the Canadian section of this chapter on a "philosophical" note, it would seem appropriate to begin a review of the literature from the U.S.A. with a paper which has a strong philosophical basis.

Frankena (1958) in "Toward a Philosophy of Moral Education", attempts "as a philosopher, to make a contribution to education, or rather to the philosophy of education." (p. 300). One particular paragraph taken from the text of the paper could account in part, for the lack of emphasis on moral questions in education today. In particular difficulty are those of us who do not have a personal or professional religious orientation.

"The moral influences in education, which are so much more important than all the others, are also the most complicated, and the most difficult to specify." (p. 300). In order to assist with these problems, Frankena advocates a model which has two distinct aspects of a single process of moral education. One he calls MEX is the aspect which contains the handing on of knowledge of good and evil and MEY is the aspect that ensures "that children's conduct will conform to the knowledge in MEX" (p. 311). When these two aspects are fused into a curriculum of M.E. (Moral Education), Frankena adds what he considers to be a very important supplement.

"We should become aware of others, as persons and have a vivid and sympathetic representation in imagination of their interests and of the effects of our actions on their lives" (p. 312). Perhaps, those of us concerned with the issues of Moral Education must turn to moral philosophy to find the humanistic guidance which seems to be lacking in education today.

Phenix (1964) in a work entitled "Realms of Meaning: A Philosophy of Curriculum for General Education" deals extensively with two particular "patterns of meaning" which are of interest here. Phenix's argument is, basically, that "The (major) aim of education is to engender an integrated outlook". He divides the "meanings" into six fundamental patterns. The two of interest and relevancy here, he terms "synnoetics" and "ethics". Synnoetics are concerned with personal and relational knowledge. He describes synnoetics as being to knowing as sympathy is to feelings. "Synnoetics are existential, concrete and direct." Synnoetic meaning requires engagement whereas symbolics, empirics and esthetics require detachment." Ethics are concerned with "obligation rather than fact; with personal conduct that is based on free, responsible, deliberate decision." The final pattern is that of synoptics which Phenix describes as being "comprehensively integrative" and which is to be found in such disciplines as history, religion and philosophy. (p. 1-14).

More will be said on Phenix's chapters on personal and moral knowledge in the later section of this study concerned with the program. Suffice it to say, presently, that Phenix refers extensively to the work of Buber, Mead, May and Maslow.

This researcher owes much to the work of Shaver (1972) for the definitions of such terms as "values", in general, and "instrumental" and "moral values" in particular. Shaver also provides both parents and educators with some very practical views on American society, in general, and the role of the school in society, in particular. The major points that emerge from Shaver's work are that, despite the pluralism in present society, teachers and parents should

(1) familiarize themselves with the tenets of a democratic society, in particular the importance of human dignity and individual rights.

(2) be aware of the importance of values as a cohensive force in the democratic society;

(3) be aware of the particular role of the school in a democratic society;

(4) familiarize themselves with the various approaches to Moral Valuing currently being offered.

Shaver is, in effect, encouraging teachers (and parents) to become less ambivalent and more involved in the moral education of children.

An interesting view is expressed when Shaver states that "the home is too difficult a place for critical inquiry into values. There are too many complex relationships and too much emotive power" (p. 25). Along with other educators, Shaver deplores the autocratic school with "A hidden curriculum" of rules and regulations. He does not feel that the school is "a holding-tank". Rather he sees the school as an institution which reflects "human dignity and rationality", and "has strong democratic concerns." (p. 26). The term "Hidden Curriculum" comes forth often in the Moral Education literature, especially in the work of Lawrence Kohlberg and his associates.

Fraenkel (1977) reiterates the view that the teaching of values, in fact, is unavoidable. He maintains that values "permeate, not only the curriculum, but also the day to day interactions of students and staff". (p. 3). Interestingly, he offers five reasons why most teachers do not engage in systematic values education.

1) many teachers consider values to be private matters.

2) many teachers are more interested in "getting the subject matter across".

3) many teachers fear the idea of "indoctrinating their students".

4) many teachers consider values education to be more the domain of the family or the church than of the school.

5) many teachers are ignorant about how to teach values even if they wished to. (p. 5-6).

His article, then, is an attempt to provide an analytic approach designed to, in part, assist teachers to rectify a situation which he (Fraenkel) deplores. What is of particular interest here is the lack of specific assistance to the classroom teachers. Techniques are not enough. When techniques, only, are offered there seems to be an assumption that, with the given techniques the job is easy. In practise, techniques are often not enough. This point will be taken up later.

Probably the most recent and valuable textbook dealing with the theory, research and social issues involved in the field of morals is "Moral Development and Behavior" (Thomas Lickona, ed., 1976). In this work Lickona brings together a "group of scholars whose work, combined with the issues of the times, has helped to move morality to the forefront of social science." (p. x). Many disciplines are represented. Some of these are psychology, psychoanalysis, social learning theory, and social education. In the first chapters, Lickona presents the critical issues in moral development and behavior. His closing paragraph in the chapter summarizes the contents of the work but, also, makes a personal plea pertinent to this study.

"It has been wisely said that we need to create a world in which it is easier to be good. The problem with societal and individual efforts to optimize moral development, to paraphrase Chesterton, is not that they have been tried and found wanting, but that they have never been truly tried." (p. 27)

To close the American section of this chapter, an interesting viewpoint expressed by a political scientist bears mention. Christenson (1977) considers morality to be the most important subject in the curriculum. Christenson refers to a recent Gallup Poll in the U.S. which asked selected Americans if they would favor or oppose instruction in the schools that would deal with morals and moral behavior. 85% of parents with children in public schools responded positively.

Christenson, then, goes on to suggest to educators a novel idea which involves the use of an updated version of the old McGuffey readers; readers that "Set forth some of the timeless principles of responsible moral behavior every young person should know." (p. 739) Altho' his method of morally educating the young could be questionned (and will be discussed later) his closing exhortation seems to make a great deal of sense.

> "Any society that does not have enough confidence in its fundamental values to instruct the young in them or enough common sense to do so is courting disaster. The time has come for the schools to muster some courage and give moral instruction the emphasis and attention it so richly deserves." (p. 742)

Finally, the work of Fenton will be discussed later, as it pertains more correctly to the theories of Kohlberg and will have more relevance in the theoretical and program-centered sections of this study.

Some British Views

It can be clearly stated that the problems experienced by the U.S.A. and Canada as a result of the pluralism of both societies are, also, being experienced in Britain. It is not quite so easy to discover what is being attempted to rectify the situations. Not all of the literature being published in Britain is readily available here in Canada. However, enough material does appear on our library shelves to give us a flavor and an awareness of some of what is being done. This researcher has, also been fortunate enough to have been allowed to borrow material gathered in Britain by Dr. W. Hague. Dr. Hague has visited Britain to gather information applicable to the field of Moral and Religious Education twice in the past two years. Another reason for the apparent scarcity of material here is that many of the attempts in Moral Education being effected are within a religious framework and, as such, should be considered more as Religious Education programs than as Moral Education programs. Possibly, too, some of the programs in Britain are of such a local color and flavor that they would not be deemed applicable or useful here in Canada.

Having said this, it would seem time to look at available material from Britain, which is concerning itself with Moral/Values Education.

Monica Taylor (1975) has gathered together research from England and Wales. In her introduction, Taylor states that the school has a very important role to play in "unravelling society's moral problems" (p. 6). Previously moral education lacked "the coherence and structure of a subject in its own right" (p. 6). Taylor accounts for the new demands on the schools to "do something" in moral education by stating that respect for other "authorities" such as the home and the church has deteriorated.

Taylor describes Moral Education as being in its infancy as a subject in its own right. She questions philosophers as being responsible for part of the problem by their lack of attention to moral education. She also thinks that there have been no serious attempts to "interrelate" the different approaches of the educational disciplines. She goes on to criticize learning theorists for their "partial understanding of how learning takes place." (p. 12)

In a section pertaining to Moral Development and Education, Taylor describes two major developments which she feels could account for the "sudden" awareness of the importance of moral development.

(Taylor's quotes) The first development comes from the work of Hartshorne, May, Piaget & Kohlberg in Cognitive-Development theory. The second development, she considers, relates to the research studies conducted by Wilson and McPhail. Textbooks (and program materials) by both of the latter researchers are available here in Canada and will not be discussed here.

Smart and Horder (University of Lancaster, 1976) although working in a religious context have produced a manual for schools which outlines the rationale and technique for providing Religious Education in Public Schools. However, they do consider the concept of moral education as being possible outside of a religious context (p. 174-175).

Before leaving the work being presently done in England, the names of John Wilson and R.S. Peters deserve mention.

Wilson (1972) puts forth a highly practical textbook for educators. He maintains that progress in the moral education field has been hindered by two things 1) muddled aims or meanings; 2) domination by a very simplistic model of how moral education gets done. The first hindrance is comparable to the criticism which appeared elsewhere in the literature (Shaver), namely that moral educators should have a rationale before attempting to be moral educators. The second hindrance refers to what Wilson terms the "infection" model. By this Wilson means the belief that if children are presented with enough moral beliefs, they will become "infected" by those beliefs and, thus, become moral people. Wilson is presenting methodology, on a very rational basis, combined with affective considerations. He, also, offers assistance in Language and Communication in Moral Education; Rules and Contracts and help in restructuring the school community on a more affective model.

Peters (1973) sees, as one of the most important tasks of moral education, "The development of first hand appraisals and the linking of them with on-the-spot training with patterns of action" (p. 189).

Peters, as a moral philosopher, is critical of other philosophers for their unwillingness to get involved in the practical problems of education. He, on the other hand, is extremely concerned with education. He is critical of teachers for their "squeamishness" about the manifest "directive-ness" involved in passing morals on to others," (p. 224). By this, Peters seems to be concerned that teachers are withdrawing from the task of being effective moral educators by their unwillingness to give direction to their students as to which values are acceptable and worthwhile in their society. He sees the complex task of moral education as one which contains four major problems which must be tackled and solved (p. 244-263).

1) what character is the child to have?

2) some procedural principles for revising and modifying rules (The Legislative function)

3) discrimination and judgment (The Judicial function)

4) a stable executive function in the mind of the child (moral action)

He sees the teacher's major concern as being the "development of an autonomous type of character who follows rules in a rational discriminating manner and who, also, has character" (p. 253).

In "Reason and Compassion" (1973) Peters, as the title implies, makes a plea for a cognitive as well as an emotive form of moral education. He feels that the moral life must have content as well as procedural principles for reasoning (p. 16). Peters makes a case for a combination of reason and concern for others.

In a paper presented at Leicester in August, 1977, Peters looks at the place of Kohlberg's theory in moral education. Peter's maintains that Kohlberg's work is missing the affective aspects of morality. He puts forth the program of McPahil (1972) as containing the component of "Caring for others", which is lacking in Kohlberg's work. He, also, advocates some practical considerations which should be of concern to parents, teachers and citizens (p. 18). First, if we agree with Kohlberg, content _is_ important. There are rules of content which contain a high degree of conformity. If, on the other hand, we agree with B.F. Skinner and his advocacy of systematic teaching of basic social virtues backed up by positive reinforcement, we must be aware that this model represents moral learning not moral development. There is virtue in the modelling advocated by social learning theorists. Again, we must be conscious of the "induction" involved in social learning, as well as the need for power assertion by adults contained in the social learning model.

Summary

In this chapter the question as to whether educators should be moral educators was posed. Views from Canadian, American and British literature were presented. In the Canadian scene, Welton puts forth the view that in an advanced capitalist consumer society, moral education is virtually impossible. However, Welton concedes that if individuals with "rationally-definable expertises" were found, to be moral educators, there might be a possibility of success.

Cochrane and Williams in response to their findings of the lack of provincial government leadership in the moral education field, attest that with the right leadership, theory, delivery system and teacher-training, present conditions in moral education could be improved.

Wright (1977) makes some suggestions to improve the current moral education situation. The suggestions focus on, 1) school climate, 2) classroom strategies, and 3) Kohlbergian theory. Wright believes that students need the skills, processes and knowledge which provide the necessary basis for reasonable and intelligent decision-making.

Beck and Sullivan (1975) stress the importance of the teacher and the administrator in the moral education process. Authoritarian approaches seem to be detrimental to the development of students. These authors stress that teachers need training in cognitive developmental theory in order to help their students grow not merely in order to label the students in a destructive fashion. Beck (1971) provides mini-courses in values and valuing in order to give teachers much needed background knowledge and methodologies. Beck emphasizes the need for work in personal growth not only for the students but for the teachers.

In conclusion, Beck advises educators not to neglect the cognitive aspects of education but to add to them the affective and behavioral components necessary for the total development of the individual.

From the American viewpoint, Frankena sees the major difficulties in discussing moral influences in education as being focused on the complexity and lack of specificity of the moral influences themselves. Frankena suggests a fused curriculum composed of moral knowledge and moral conduct, supplemented by components of human awareness and the effects of human behavior on the lives of others.

Phenix sees the major aim of education as being one of providing students with what he terms an integrated outlook. Two particular patterns of meaning, namely personal and relational knowledge and ethical knowledge, are integral parts of the outlook on life Phenix is advocating.

Education, then, should be the medium through which students receive the components which together form the integrated outlook specified.

Shaver maintains that, despite the pluralism existing in Aemrican society, teachers and parents should be aware of some important issues. The most critical of these issues are those that concern the dignity and individual rights of all members of society; the importance of the values in a society; the role of the school as a part of the society and the current approaches to moral valuing present in the society. Shaver sees the role of the school as being critical in the moral education process. Since, to Shaver, the home is not the place for critical inquiry into values, the school should provide the model for good human interaction, rationality and democratic ideals.

Fraenkel cites, as five possible reasons for the lack of systematic values education in the schools, timidity, fear of being accused of indoctrination, and rejection of the role of moral educator, on the part of teachers. Added to these objections, Fraenkel sees teachers as being more concerned with academic content than moral content in the courses they offer. Finally, Fraenkel sees teachers as being ignorant of the current moral education approaches available to them. Fraenkel stresses the last reason as being the one factor in the moral education process that could be the most easily rectified.

Lickona, in presenting a textbook designed to acquaint educators with current approaches in the moral education field, seems to be exhorting his readers to give moral education the fair chance that he (Lickona) feels it has not, hitherto, been given.

In closing the American section, Christenson is, also, exhorting educators to be courageous and to give moral instruction the emphasis and attention that, he believes, it deserves.

The first British viewpoint is given by Taylor when she asserts that the new thrust in moral education is due, largely, to the deterioration of authorities such as the home and the church. Taylor is critical of moral philosophers, learning theorists and representatives of other educational disciplines, for not providing the contributions to moral educations that Taylor thinks they should be making. Taylor sees two optimistic trends, however, in the work of Kohlberg, Piaget et al, in the cognitive-developmental model and the work of Wilson & McPhail, in the cognitive-affective model.

Smart & Horder, in the Lancaster Project, see the possibility of moral education outside of a religious context.

Wilson sees two major problems hindering the progress of moral education. The first problem concerns what Wilson refers to as muddled aims and meaning existings within the field of moral education as a whole. The second problem focuses on the domination, in the field of moral education, of a very simplistic "infection" model.

Peters sees teachers as being at the root of the problem. The teachers, according to Peters, are much too squeamish about teaching morals and much too ill-informed of the various functions within the moral education process. Peters sees the four functions as being those which involve character, legislative, judicial and executive components. Peters adds a plea for a combination of cognitive and affective components in a moral education approach. He maintains that the problems inherent in behavioristic and social-learning approaches involve an end product of moral learning not moral development and the necessity to assert power over children if modelling moral behavior does not succeed.

CHAPTER 2

Philosophical Considerations

The field of study which encompasses the area of moral philosophy is a broad and complex one. However, the field can be narrowed somewhat if the search for literature is limited to those moral philosophers who show concern for practical, every day value issues as opposed to those who are concerned with the more transcendental, but none the less important, issues of human morality. In a study such as this which is concerned, fundamentally, with educational issues, moral philosophers have been chosen who recognize the difficulties educators must experience when they attempt to apply complex philosophical theories to the everyday worlds of the training institution and the school. Beck, Frankena and Peters would appear to be trying to assist educators in their difficult task. They offer philosophical models which could, if considered provide bases upon which psychological approaches could, in turn, be better understood and, on occasion, empirically tested.

It would seem appropriate, at this point, to attempt to differentiate between the role of the philosopher and that of the psychologist. The major difference seems to be one of intent. The philosopher is concerned with knowledge and wisdom in the realm of human morality. The psychologist is concerned with knowledge and wisdom, too, but the intent of the psychologist differs from that of the philosopher in that the former desires to know what is in the human mind or soul so that he can better understand and assist those humans who are experiencing difficulties in their day to day lives. The educational psychologist concerned with moral education is interested in the particular areas of human functioning that relate to moral issues. There seem to be many questions of a moral nature which concern parents, teachers and students alike. All psychological problems in education do not seem to be answered by turning to theories of learning, cognition, affect, or personality. Some psychological problems seem to be directly related to the moral development of the human beings concerned.

It would seem appropriate to provide teachers, both pre-service and in-service, with some exposure to the philosophical bases upon which current moral education rests. Without some exposure, teachers would find themselves hard-pressed to form a rationale for being more effective moral educators in their classrooms. Some elementary understanding of the philosophy of morals would seem to be a necessary component in a teacher's program, in not only the personal area of development, but, also, in the professional area.

Beck (1970) admits that the question 'Should moral philosophy be an essential aspect of teacher training?" has no straight forward answer. However, in order to make his task easier, he redefines the terms "Moral philosophy" and "Teacher Preparation". "Moral philosophy" he defines as "Philosophy of value," which, "shows greater breadth of concern and discourages pre-occupation with the notion of a separate moral domain." (p. 10) Philosophy of values, then, in Beck's opinion, is concerned with the total domain of human values. He sees the discipline of philosophy as containing a major component of substantive inquiry into basic human problems which would make it of practical value to educators.

In criticizing teacher preparation institutions, Beck points out some aspects of these institutions which he considers to be ineffective;

1) A tacit acceptance has been given that on-the-job training is

extremely valuable without due concern being given to the quality of training which schools can, rightly, provide.

2) Trainees, by contrast, are at the mercy of teacher educators (in the institution) who are steeped in narrow schools of educational theory and have no sound practical advice to offer.

Beck sees value education as being for the teacher as well as for the student. He sees a philosophy of value as being an essential aspect of the teacher's personal and professional development.

Beck suggests an interdisciplinary approach which could 1) give the trainee significant familiarity with a very large number of disciplines and 2) provide the trainee with a more adequate knowledge base. Both of these benefits would increase the teacher's personal maturity and, in turn, provide the schools with a better teacher (pp. 9-16).

Peters (1974) shows an educational concern when he asserts that "All education is moral education." He sees the implications of his approach, to educators, as being two-fold. One implication is contained in the statement that one of the major tasks of teachers is "To educate people to get them 'inside' what is worthwhile" (p. 294). Peters is not clear as to what he considers to be worthwhile. However, he does assert that "In any worthwhile activity, there is a mode of acting or thinking, with its underlying principles, and some kind of established content which incorporates the experience of those who are skilled in this sphere." (p. 299). Along with this implication, Peters adds the second implication which places teachers as "people assisting others to acquire knowledge and understanding of the content of our world" (p. 294). By "content" Peters would seem to be referring to the "established content" made apparent by experts in various fields. Along with the two implications outlined, Peters stresses "commitment" and "authenticity" as being pre-requisite of the effective teacher.

Peters sees the terms cited as being those he terms, "Second handedness" and "Instrumentality". In other words, commitment and authenticity should be motivating factors, rather than second-handedness and instrumentality which Peters sees as simply means to an end. The "end" in question being curriculum content rather than the growth of the students, and all that that entails. In summary, Peters sees moral education as being the same as the ideal of a liberal education, in that both "Stress the pursuit of what is worthwhile for what is intrinsic to it". It (a liberal education) is hostile to a purely instrumental view of activities, to the bonds that link whatever is done to some palpable extrinsic end. The moral life, (Peters continues) rests upon rationale passions which permeate a whole range of activities and which make them worthwhile for their own sake." (p. 301).

Frankena (1958) attempts to apply the findings of moral philosophy to the problem of moral education. He admits that " he moral influences, in education, which are so much more important than all others, are,also, the most complicated, and the most difficult to specify" (pp. 300-301). He sees the teacher's role as being one of 1) handing on knowledge of good and evil and 2) ensuring that children's conduct will conform to this "knowledge". (p. 302).

Frankena sees the problems inherent in the above concepts as being manifold. As follows,

1) children need to be given reasons "which will stand up under the child's scrutiny." (p. 305).

3) children need to be given the skill to decide what to do when

the answer to a moral problem does not follow from principles learned, together with relevant factual information.

3) we, teachers and children, need to revise or abandon learned principles when we find ourselves in new situations and we gain new knowledge and insights.

4) we, educators and parents, need to rear autonomous moral agents who have an independent, self-reliant, ability to judge. (p. 300-313).

Given all of the above, it would seem apparent that Frankena is placing a lot of responsibility on the shoulders of teachers, to be effective moral educators. Surely, it is also, apparent, if not stated directly, that teachers need to be trained to take on such a responsible task. Teachers cannot "pass on" knowledge which they do not have (or have not been asked to acquire.) Nor can they "ensure children's conduct" without the base of knowledge which the children have not received.

Frankena encourages parents and teachers to use moral means to reach their ends. The fused curriculum (moral knowledge plus moral action) contains an additional component which could prove very difficult for many teachers to provide without previous training and the social reinforcement required to encourage teachers to put their training into effect.

> "We should become aware of others as persons and have a vivid and sympathetic representation in imagination of their interests and of the effects of our actions on their lives." (p. 312)

It would seem obvious that not too many teacher-training institutions provide training in (or reinforcement for) the content contained in the above quotation. Not only are the courses not provided, but the actual functioning of the institutions, often closely parallels the same functioning for which Frankena, and others, criticize schools.

Summary

The preceeding chapter has attempted to put forth the views of three moral philosophers who are concerned with the practical issues of education. Beck, in presenting the view that teacher-training should contain a moral philosophy component, suggests an interdisciplinary approach which, he asserts, would increase the teacher's personal and professional growth. Peters sees the role of the teacher as being one which cinludes 1) the presentation of worthwhile content, and 2) the assisting of others to acquire knowledge and understanding of the world we live in. Peters stresses the personal attributes of commitment and authenticity as being essential to the effective teacher. Frankena, while admitting that moral influences in education are difficult to to specify, exhorts teachers to pass on moral knowledge and ensure that their students act according to the moral knowledge they have acquired. Frankena adds an affective component, not evident in Beck but present in Peter's views, when he states that educators should be concerned with human interests and should be increasing the human awareness within themselves and within their students (p. 313).

CHAPTER 3

Psychological Considerations

It was stated earlier, in reference to the field of moral philosophy, that the field itself is much too wide and too complex to do justice to, in a project of this sort. However, an attempt was been made to place before the reader some indications of the contributions presently being made by three moral philosophers to the areas of moral development and moral education.

More plentiful and more diverse are the psychological contributions to the areas so mentioned. It would be a monumental task to attempt to do justice to every psychological theory which, directly or indirectly, concerns itself with morality. However, it would seem possible to take a close look at the theories which appear most frequently in the current literature in the field of moral development and moral education. Appropriate to this project, though not always current, would be the contributions made by psychoanalytic theory, as represented by Freud, and behaviorism, as represented by Skinner, and Bandura.

The current theories will be placed in contexts which will be as follows 1) therapeutic, 2) rational, 3) jurisprudential, and 4) developmental (Van Manen, 1976) (see Appendix I). Some mention will, also, be given to approaches which are not widely known or do not appear to belong to the contexts cited above. However, since they appear in current literature, and are being implemented in the U.S., Britain and Canada, some significance would seem to be evident.

Kohlberg (1968) states that the study of moral development has long been recognized as a key problem in the social sciences (p. 483). In attempting to clarify the distinctions between moral development and the broader area of social development and socialization, Kohlberg cites three different aspects of internalization: the behavioral, emotional and judgmental aspects of moral action. In discussing the behavioral criterion, Kohlberg cites the work of Hartshornne and May who defined moral character as a set of culturally defined virtues. The second criterion is that of the emotion of guilt. In discussing this criterion, Kohlberg mentions the focus placed upon guilt by psychoanalytic theory.

A closer look at the classical Freudian theory of moral development (Flugel, 1955) shows that the underlying assumption is that moralization is a process of the internalization of cultural and parental norms (Lickona, p. 48). Lickona compares Freudian theory to cognitive-developmental theory in that both concern themselves with stages. Whereas the cognitive-developmental stages are moral, the psychoanalytic stages are instinctual-libidinal. Morality (as expressed by the super-ego) is conceived as formed and fixed early in the child's development through internalization of parental norms. Rosenfield (1970) describes two characteristics of the super-ego which are of interest here. One characteristic is that the super-ego "derives its authority from the authority of the parent and later, teachers in society, and this authority results in both a moral "ought to be like" and an "ought not to be like." (p. 96-97). In other words, the moral code the child learns is a form of imitation. The child is taught morality which is, in its origin, an external force.

The third criterion of internalization is the judgmental side of moral development and has formed the focus of the work of Piaget (1932) and others (Kohlberg, 1966). The work of Piaget and Kohlberg will be discussed later in the context of Developmental theories.

Before looking at the four contexts mentioned earlier, some attention must be given to the behavioristic viewpoint on morality. Skinner (1972) advocates a technology of behavior "comparable in powers and precision to physical and biological technology". Skinner maintains that we do not "understand human issues" (Skinner's quotes) in the way physics and biology understand their fields (p. 5). How would Skinner account for our lack of understanding? He would state that in our concern with intentions, purposes, aims and goals, we are deflating our own purpose. Skinner states that "the task of a scientific analysis is to explain how the behavior of a person as a physical system is related to the conditions under which the human species evolved and the conditions under which the individual lives" (p. 14).

To Skinner, good things are positive reinforcers (p. 103). When we make a value judgment by calling something good or bad, we are classifying it in terms of its reinforcing effects. The reinforcing effect is the important factor (p. 105).

In explaining feelings, Skinner brings forth the importance of other people to the life of any given individual. To Skinner, people learn to be feeling human beings by the actions of others external to themselves. In other words, without the presence of external others who provide rewards and punishments, the affective component in an individual's personality would, simply, not develop. "When other people intentionally arrange and maintain contingencies of reinforcement, the person affected by the contingencies may be said to be behaving "for the good of others." (p. 108-109). To Skinner, the issue of fairness or justice is often a matter of good husbandry (p. 112). By this he means the issues of fairness or justice are not basic human principles (as Kohlberg would see them) but rather contingencies which come about by careful arrangements of the environment in which we live." Intentional control "for the good of others" becomes more powerful when it is exercised by religious, governmental, economic and educational organizations." "Good" and "bad" become "legal" and "illegal" or "pious" and "sinful" or "good grades" and "failure" (p. 115). As the contingencies which induce a man to behave "For the good of others" become more powerful, they can overshadow contingencies which involve personal reinforcers.

The individual may, then, decide to challenge the powerful control of others and may, thus, find himself isolated. When practical action must be taken, in this state of conflict, what must be changed is not the person but the contingencies. Skinner sees the changing of contingencies as more in keeping with the solving of conflict than what he refers to as "Animating moral force or strengthening moral fibre or spiritual commitment" (p. 118).

According to Skinner the only value according to which a culture will eventually be judged is survival (p. 136).

In the social-learning mode, Bandura and McDonald (1962) pay particular attention to the influences of social reinforcement and the behavior of models in shaping children's moral judgments. The purpose of the investigation is to demonstrate that moral judgment responses are less age-specific than the work of Piaget implies and that children's moral orientations can be altered and even reversed by the manipulation of response-reinforcement contingencies and by the input of appropriate social models. In the discussion of the study, the authors found that 1) subjective morality increased gradually with age, but failed

to substantiate Piaget's theory of demarcated sequential stages.
2) children's responses were readily modifiable, especially through use of adult modeling cues. The study failed to confirm the hypothesis that a combination of reinforcement and modeling is stronger than the utilizing of modeling alone. Bandura and McDonald state that other studies in social-learning suggest that the process of response acquisition is based on contiguity of sensory events and that reinforcement may function primarily as a performance related variable (p. 274-281).

This writer has found that Behavior Contracting (Wilson, 1976) has some efficacy when used by a guidance counsellor in the Elementary School. The factors which seem to be of major importance in deciding the success or failure of behavior contracting are these:

1) The ability of the child to understand the specific tasks (or behaviors) which are to be modified. In other words, a child of low ability (I.Q. of below 80) will not be able to cognitively grasp the specific behaviors or task-related activities which are being reinforced. However, reinforcements which can be given immediately have proven to be effective behavior modifiers with such students (Token Economy model).

2) The co-operation of the teacher. Since the teacher has to be the recorder and, possibly the rewarder, complete cooperation and support are essential.

3) Consistency of approach. To be successful, reinforcements must be, not only appropriate, but provided at suitable intervals.

4) Parental support. If the behavior modification approach is being used both at home and at school, greater overall success is shown.

5) The personality of the person-acting as the reinforcer. A non-critical, empathetic person seems to be an important factor. In fact, it would seem that the personality of the adult is in many cases, more important than the contract, itself.

The Contributions of Piaget to Moral Education and Moral Development

Piaget began his study of moral behavior by watching children play marbles (Ginsburg & Opper, 1969). One of the essential aspects of morality which Piaget saw in the children's games was the tendency to accept and follow a system of rules which usually regulate interpersonal behavior. Of importance, too, was the fact that the rules were made by children, and played by children. From his observations, Piaget deduced that children of ages 4-7 were at, what he termed, the egocentric stage. At this stage, children do not know or follow rules but they insist that they do. At ages 7-10 (or 11) signs of incipient cooperation show themselves. By this time, children have mastered the basic rules and are attempting to learn the others. The child in this age range is both cooperative and competative at the same time. By ages 11-12, there are signs of genuine cooperation which Piaget sees as a correlate of the child's total mastery of the rules. In questionning the children about the inviolability of the rules Piaget found a shift from the absolutistic morality of the younger child to the flexibility of the older child. Piaget describes his theory as a social-learning theory in that adult models play an extremely significant part in the child's development.

From birth to age five, the child is tied to his parents in that his actions are controlled by the behavior of his parents. At age 5, the child begins to break away from parental control and begins to develop mutual respect. The child is exposed to divergent points of view and moves from a position of submission to adults to equality with them. Piaget, then, wanted to understand the child's conceptions of justice, punishment, lying and other related matters (p. 99-109). From these studies Piaget developed his state theory(Jantz and Fulda, 1975). His first major level of moral thinking is termed, "The morality of constraint". Children at this stage require some contraints but adults must be careful not to make and dictate all moral decisions. The second level, "The morality of cooperation" is reached through the child's experiences of respect and sympathy with his peers. The major concepts, here, are those of control, justice and responsibility. Control to the young child is external and to the older child is personal or self-imposed. Justice shifts from the punitive view of the young child to the restitution (pay the penalty) view of the older child. Responsibility moves from a less subjective to a more subjective view. Motives behind an act and consequences of the act, become of more importance as the child develops (p.24-28).

The earlier work of Piaget leads naturally to the current research being done by Lawrence Kohlberg and associates. Within the developmental model, Kohlberg has taken the stage theory of Piaget and further developed the major concepts discussed earlier. As well as being the best known of the current cognitive-developmental models, Kohlberg's work is, also, the most thoroughly researched and documented. Kohlberg's name, and also the names of his colleagues, appear(s) in virtually every textbook and periodical concerned with Moral Development since the early years of the last decade. The Levels and Stages of Kohlberg's theory are best presented in the chapter by Kohlberg in Lickona's recent textbook (Lickona, ed., 1976, pp. 34-35).* (see Appendix II).

Kohlberg has validated this stage theory by longitudinal studies (Kohlberg, 1976). The concept of stages (as used by Piaget and Kohlberg) imples the following characteristics (Kohlberg, 1975).

1) Stages are "structured wholes". Individuals are consistent in level of moral judgment.

2) Stages form an invariant sequence.

3) Stages are "hierarchical integrations". Thinking at a higher stage includes or comprehends within it lower stage thinking (p. 670).

Of particular interest to this writer, are the applications of Kohlberg's work in actual school and teacher-training institutions (Wasserman, 1976, Kohlberg, 1974, Landenburg, 1976, Fenton, 1975, 1977, Beye, 1976, Colby, 1976, Duffy, 1975, Galbraith & Jones, 1975, Hersh and Paolitto, 1976, Paolitto, 1976, Selman, 1973, Turiel, 1973).

Edwin Fenton has contributed, particularly, to the field of teacher-training in Moral Education. Fenton is, presently, involved in teacher-training (Carnegie-Mellon University) in Moral Education and in conducting in-service workshops for teachers.

However, some workshop material of Fenton's has been made available to this researcher by Dr. W. Hague who attended a Fenton workshop (August, 1977). The workshop material shows an attempt to familiarize teachers with 1) The stage theory of Kohlberg, 2) The moral dilemma approach for classroom discussion, 3) The scoring techniques (Pagliuso, 1976) for moral dilemmas, 4)The development of Moral Dilemmas for Social Studies Classes.

---

*(The chapter in Lickona has been chosen by this writer because it represents a more sophisticated and decisive view than the views of cognitive-developmental theory presented in earlier works of Kohlberg).

In order to further illuminate the work of Lawrence Kohlberg, some space should be given to his critics. Kurtines & Grief (1974) find some conceptual and methodological problems with the approach. The major objections concern the intuitive derivation of the six stages. First, Kurtines and Grief maintain that the scale used lacks standardization in both its administration and scoring. Second, they object to the content in that it keeps changing. By this, they are referring to the fact that the subject-matter of the dilemmas used as the major thrust of the theory varies from dilemma to dilemma. The third objection concerns the unavailability of the scale. This general unavailability discourages independent research. Other objections of Kurtines & Grief concern the reliability of the scale, and the predictive validity of the model. The relationship between moral reasoning and moral behavior is said not to be clear. In summary, Kurtines & Grief state that the value of Kohlberg's model remains to be demonstrated (pp. 453-469). Further study is continuing at the present time.

Philbert (1976) puts forth some objections to the Kohlbergian theory which are based on such issues as moral behavior, form and content and socialization. The first objection is a common criticism of Kohlberg's theory. It is that there is often a discrepancy between moral reasoning and moral action. Kohlberg answers this criticism by asserting that by the time a subject reaches post-conventional stages, the discrepency between moral thought and action has disappeared. Philbert is concerned that the discrepency is present at earlier stages of development. The second problem concerns "form" and "content".

Philbert is concerned that the same "content" can be acted upon for different formal motivations. Similarly, different behavioral "content" can be acted upon for the same formal motives. For example, a subject can agree to stealing a drug to save his wife's life with stage 1 and stage 4 motives. Similarly, a subject can agree to steal or not to steal the drug with the same motive. A third objection of Philbert's is described when he states that Kohlberg is proposing, "A socialization process which aspires to an education to cultural values which calls the stability of cultural values into question" (p. 531). Philbert is afraid that the "Concrete results of his (Kohlberg's) strategies may prove to be permissive, or even mildly anarchical" (p. 532). Sullivan (1977) criticizes what he terms the "Liberal Social Science Ideology" in Kohlberg's structural theory of Moral Development.

Sullivan contends that Kphlberg's structuralism is an inherently conservative perspective which he (Sullivan) feels is not suited to the times we live in. The theorlogian, Baum, enlarged on Sullivan's theme at a recent Religious and Moral Education Conference (Red Deer, April, 1978) when he stated that Kohlberg is presenting a view of society in which the moral development of the individual is of more importance than the moral development of the group. Baum's answer to Kohlberg's theory is a model which provides a raising of social consciousness which would be effected by studying the areas of society where help is needed. This particular model would be best presented with other "social-issues" models later in this study.

Within the therapeutic framework, the work of Simon, Raths, Harmin, and Kirschenbaum in the Values Clarification Model, is by far, the most widely known. Raths, Harmin and Simon (1966) in a chapter entitled "Values and Valuing", describe their definition of values, the process of valuing, the difference between values and value indicators and discuss the criterion of choice. The chapter is of great importance since it lays the groundwork not only for the Values Clarification model as it was in 1966 but for all the later work done with the model. The recent work of Kirschenbaum is not essentially different from the earlier model. This will be shown later. In the 1966 work, Raths, Harmin and Simon define values as an outgrowth of a person's experience and state that values grow and mature as experiences, also, grow and mature (p. 72). They describe the process of valuing as being one which has seven criteria, without which criteria, a "value" is not a value. The seven criteria are:

Dimension One	1) Choosing freely
	2) choosing from among alternatives
Dimension Two	3) choosing after thoughtful consideration of the consequences of each alternative
	4) prizing and cherishing
	5) affirming
Dimension Three	6) Acting upon choices
	7) Repeating (p. 73-74)

Value indicators, on the other hand, include goals, aspirations and worries. The basic difference between values and value indicators is that value indicators do not meet the seven criteria listed above. Raths, Harmin and Simon consider the criterion of choice to be crucial to the process of valuing. In offering this criterion to educators as being crucial to the valuing process, they are "Calling for a diminuation of punishment and reward systems so widely used in schools" (p. 78). Children must not only be free to choose but must be faced with real choices which have meaning for them. A recent publication (Kirchenbaum, Harmin, Howe and Simon, 1977) defends Values Clarification and attempts to answer specific criticisms which have been made about the approach. The major criticisms focus on such topics as whether the approach is value-free, relativistic, superficial, and without cogent theoretical or research base. The authors, in defending the theory, describe the major goal of Values Clarification as being that of helping individuals develop lives which will have value not only to the individuals concerned but to society in general. In outlining the process, the authors describe the criteria originated by Raths (outlined earlier) and compare them to the expanded conception of Kirschenbaum (5 dimensions with 18 sub-processes). The authors admit that the approach could be termed "value-free" and "relativistic" in a sense but only part of a process which is not, in itself, value-free. The criticism that the approach is superficial comes mainly from religious educators and moral educators who prefer the Cognitive-Developmental approach of Kohlberg.

The authors answer the criticism by asking if there are any absolutes. To the church, they say that they do not really know if there are any absolutes which should be taught to people. To the Cognitive-Developmentalists, they state that justice is not an absolute. In answering the theoretical and research criticisms, they admit that research lapsed for some time but is now undergoing a "Renaissance" (p. 745). Superka and Johnson (1975) analyze the research status of Values Clarification and conclude, "The research, although inconclusive, does provide some basis for the author's claim that students who use values clarification become less apathetic, less flighty, and less conforming as well as less overdissenting" (p. 18). Kirschenbaum, Harmin, Howe and Simon conclude their defense by stating that Values Clarification is not an entirely separate system but part of the larger body of helping approaches.

Pozdol and Pasch (1976) discuss Values Clarification in Teacher Education. Their article outlines the course content being used at Cleveland State University to teach Education students the techniques of Values Clarification. The content of the course follows closely the model outlined earlier. The important element which struck this researcher was the stress placed upon the use of clarifying responses as a regular feature of one's normal verbal behavior. Good clarifying responses avoid moralizing, criticizing and evaluating and would seem to be essential to good teacher-student, as well as general social relations. Research done on the results of the course, apparently, showed professional growth in the student teachers who took the course as part of their training.

Colby (1974) compared the work of Simon and Kohlberg with some particular questions in mind. She asked, first, if both theoreticians were addressing the same issue. Secondly, she wondered if one could adopt both approaches. Thirdly, she asked if the psychological and philosophical assumptions of both approaches agreed or conflicted. Lastly, she looked at the classroom methods or strategies and tried to decide whether these methods could be integrated. Colby found some shared psychological assumptions in the two approaches. First, both approaches are essentially cognitive not behavioristic or psychoanalytic.

Second, both approaches focus on the child's thinking about or conception of values and moral issues. Third, both approaches aim for clarifying of thinking and adequacy of cognitive processes. Colby sees that the two approaches have different criteria for deciding on cognitive adequacy. Values Clarification requires independence of decision making, careful consideration of alternatives and consequences, and a willingness to stand up for and live by one's beliefs. The Cognitive -Developmental approach, on the other hand, requires qualitative changes in reasoning as the individual, and the reasoning, matures. Different, too, is the aspect of the values themselves. Simon does not differentiate moral from non-moral values, whereas Kohlberg concentrates entirely on moral values. The former is concerned with the descriptive "is" and the latter with the prescriptive "ought" (p. 138). Colby maintains that Value Clarification lacks a "Coherent statement of philosophical assumptions" (p. 73). Kohlberg requires teachers to give and expect respect for the individual's values (in accordance with Values Clarification) but adds that teachers may not sanction these opinions as being morally adequate (p. 139). Colby sees the goals of both approaches as being similar and suggests that it would be useful to think of the relationship between the two as being that of a division oflabor. Values Clarification can teach individuals to know and accept themselves and to be able to make choices freely and carefully. The cognitive-development approach can teach individuals to subject these values and choices to critical evaluation from a moral perspective. Colby sees two major changes which could be made which would improve both models. Values Clarification approaches could integrate moral considerations into the strategies used and Cognitive-Developmentalists could use Values

Clarification strategies to lead more easily into moral conflict discussions. Colby makes a final important point when she suggests that the Kohlbergian approach could learn from Values Clarification in that the "why?" questions so necessary to moral discussions need to be used as sensitively as Values Clarification advocates their use -- neither critically nor evaluating but purely for information.

Fraenkel (1977) puts forth the view that the Values Clarification approach is not enough. He is afraid that the teachers using this approach think that, by their adoption of the approach, ~~that~~ they are doing all that should be done. Fraenkel admits that the approach is interesting and fun to students and that it helps students think about their personal values. However, he sees as weaknesses or even dangers, inherent in the approach the fact that Values Clarification does not help students in solving dilemmas. Additionally, Values Clarifiers do not help in establishing criteria for making choices or in appraising critically the student's own values or the values of others. The question of justification is important to Fraenkel. Values Clarification strategies do not require students to justify their values or actions. Fraenkel goes on to offer alternative objectives, subject-matter and learning activities based on a more analytic model.

Within the Rational framework, the work of Scriven (1966) is, essentially, proposing a rational, objective view of morality. He sees a major problem in appealing to conscience since such an appeal is not a workable foundation for an objective morality. Scriven distinguishes between the terms "morality" and "prudence" by bringing forth the idea of self-interest. Moral principles, in a given conflict situation, supervene and may, in fact, contradict self-interest or prudence. Thus "moral" and "ethical", to Scriven will refer to anything that governs behavior but can supervene self-interest. Scriven sees, as unsound bases for morality, first, a basis founded on a God and because we do not know, if a God is necessarily good or even exists. A second unsound basis is an appeal to conscience. By conscience Scriven would seem to mean an innate faculty which distinguishes between right and wrong. As a general justification for a rational morality Scriven sees three major areas of difficulty. First, he cites the many difficulties connected with discovering the facts about human behavior. Second, he cites the difficulty of avoiding emotional bias. Third, he cites the difficulty of combining facts objectively in the moral apparatus. Despite the difficulties shown, Scriven has arrived at some conclusions concerning what could be termed the philosophical basis of his approach. He believes that, unlike art or music, there are absolute standards in morals. He, also, believes that correct answers to some moral questions are now known, or, if not known, certainly open to discovery. Correct ways to discover answers, Scriven believes, are indicated. Meanwhile, correct interim moral attitudes can be determined. Scriven does not believe that people act solely or mainly to bring pleasure to themselves. In other words, altruistic behavior is to be expected. Scriven feels that if morality is to fully applied in a given society, the limits of the "moral group" must be known. By "moral group" Scriven is referring to the society as a whole. Moral rules, then, are guidelines for behavior within a given society. Scriven sees three levels of moral performance. The first level concerns the individual within a society, consciously refraining from gratuitous immorality. The second level requires the individual to discharge obligations or duties. The third level requires that the individual act meritoriously or nobly, or, more simply, doing good works (p. 98). Scriven criticizes parents and educators for not praising children when they do not steal or lie ... He sees the refraining from such behaviors as being a considerable achievement, especially for young children. Other implications for the education of children within Scriven's approach concern what could be termed "character-training". Scriven believes we have the power to become moral by taking time and putting the effort forth that is required to change our characters. We should, he believes, choose our company carefully, and in turn, advocate similar care to our off-spring and students. To Scriven, complacency with an immoral life is a sign of either ignorance or irrationality. Plain laziness, too, could be a contributing factor, in Scriven's opinion. We must further discriminate our justifiable desires from unjustifiable ones. With the kind of commitment Scriven is advocating, individuals will confront paradoxes in the concept of a rational attitude. First, beliefs which it is probably best for a particular person to hold may not be the beliefs which are most likely to be true. Second, and this point refers back to the "Appeal to conscience" mentioned earlier, Scriven believes that, sometimes, we should do what could be considered a morally wrong act. In other words, appealing to one's conscience is not a rational approach in a situation which may require a morally wrong solution. Third, we should believe what we think is best, supported by the evidencein any situation, moral or otherwise (p. 110).

In conclusion, Scriven believes that "A comprehensive and defensible morality can be founded on considerations of its effects on the members of a moral society and in no other way." (p. 112) The moral attitude thateveryone within a society is of equal worth is a desirable characteristic of this morality. Scriven sees good grounds for encouraging both the present and the next generation to have moral training (p. 113).

Moral problems within the society in question, then, become problems of determining the best action, from the moral point of view, of all members of the society. Setting a good example, Scriven states, is not the way to teach ethics for there must be a way for the observer to tell that the example is, in fact, good. In other words, children require an understanding of the foundations of the system within which they are attempting to operate (p. 113).

Within the juris-prudential framework, the work of Shaver (1972) is of importance. Shaver asks the important question, "What should the school's role be in regard to students' values?" In order to answer this question, Shaver differentiates between Education and schooling: Education is life itself whereas schooling is what schools are set up to do. To Shaver, values are the criteria by which we judge things to be good, worthwhile or desirable. They, also, embody and convey feelings as well as cognitions. As earlier stated in this study, Shaver categorizes values into esthetic, instrumental and moral types, with moral values carrying the day in situations where conflict arises.

In order to clarify his particular position, Shaver defines democracy for us. To him, a democracy is a society which has government by the majority and, also, protection of minority rights. Included in this definition of democracy there is, also, concern for human dignity. Further to the point of human dignity, Shaver adds the component of human intelligence. He feels that a democracy, also, believes, or should believe, that intellectual abilities within the particular society can be improved.

However, Shaver recognizes that when schools move outside academic limits, trouble often occurs. He explains the difficulties that schools experience when they enter the realm of valuing, by harkening back to the oft-repeated theme in North American literature; we live in a pluralistic society, so we must expect value conflicts in education. In discussing pluralism, Shaver sees common value systems as being cohesive forces in a society.

The implications of Shaver's approach, for both schools and parents, are many. He sees the administrators and teacher as being agents of the society not servants of the parents. By this Shaver seems to mean that schools should not allow parents to criticize the curriculum or operation of the schools if the curriculum andoperation reflect, correctly, the values of the society as a whole. Neither should schools allow parents to impose values, educational or otherwise, which do not reflect the values of the society at large. Shaver sees teachers as having responsibilities to both parents and children which are those of clarifying and developing the neighborhood's view of the society as a whole and of the school's role as part of the society. This view of Shaver's would, seem to imply that what is right or wrong depends upon what "Society" thinks is right or wrong. However, when Shaver discusses moral values, he is critical of the Values Clarification model. His major criticism is similar to that of Fraenkel discussed earlier, in that, within the Values Clarification model, value conflict does not arise. Shaver feels that decisions, arising from conflict, must be made. Human dignity must underlie any decision. Shaver exhorts teachers to have the courage to show repugnance over issues such as Nazism, etc. It is not enough to talk objectively about the sociological data involved in an issue. One of the fears often expressed by teachers who find themselves confronted by value-laden issues is that they may be accused of inculcation or indoctrination. Shaver feels that such a fear is without basis since it is unlikely that they are all that significant to their students, especially in certain value areas. However, significant or not, Shaver sees the school as being a more appropriate place for "critical inquiry" into values, than the home (p. 24). Shaver sees the home as being too difficult a place for such critical inquiry since there are too many complex relationships and too much emotive power is constantly present.

Although advocating a democratic approach to schooling, Shaver is quick to explain that he is not making a plea for permissiveness, either in the school or in the home. He is, however, making a plea for a rational approach to child-rearing which involves the concept of human dignity and veers away from the autocratic approaches of the past (p. 25-26).

There are many more interesting approaches to moral education presently being advocated in the literature of the 1970's. Many of these approaches do not precisely fit into the paradigm presented earlier (Van Manen). However, they do show attempts by individuals to incorporate new or different components into moral education approaches.

Simpson (1974) presents a holistic approach to moral development and behavior. By "holistic" Simpson is referring to an integrated approach which includes cognitive, affective and conative components. Simpson compares the work of Kohlberg and Abraham Maslow. She draws parallels between the motivational aspects of Kohlberg's and Maslow's theories (see Appendix III). Simpson feels that research is needed in the relationship between emotional and cognitive development. The question concerning the fixation of older individuals at low levels of moralization, Simpson feels, is, also deserving of empirical exploration. The topic of evil seems, to Simpson, to be a topic concerned with the total personality, not simply concerned with limited powers of reasoning. Some of the dimensions of the social environment which, Simpson believes, facilitate moral reasoning are the opportunities for role-taking and the direct exposure to specific levels of moral reasoning. The additional factors which Simpson sees as being essential to the development of moral reasoning are the gratification of basic psychic needs and the cultivation of "imagination" or creativity.

In conclusion, Simpson believes that morality is fundamentally irrational -- a function of the total person. "Moral development is one area of human competence, one expression of the need to function and to function well" (Simpson, 1974) (Lickona, p. 159-170).

Mischel and Mischel (1976) present a cognitive social-learning approach to morality and self-regulation. They look at the major constructs of a cognitive social-learning position and at its application to psychological analysis of moral judgments, moral conduct and self-regulation. They focus their attention on such topics as processes, person variables, judgments and determinants of moral behavior, individual competence and motivational variables for performance.

The major considerations of the approach focus on moral competence, relevant conditions to moral behavior and basic issues in the organization and inter-relations of moral judgments, conduct and self-regulation. Moral competence includes basic information of the physical world, social rules, conventions, etc. that guide conduct and personal constructs about the self and others.

Mischel and Mischel propose the concept of cognitive and behavioral construction competencies. Within this framework, each person constructs his own rendition of "reality" rather than mirroring observed responses. In addition each person acquires the capacity to construct a great range of potential behaviors; whether the behaviors are moral, immoral or amoral is dependent on the incentives given (Lickona, p. 76). The correlates of cognitive competence would appear to be age, demographic variables of socio-economic levels, and education. Maturity in moral reasoning involves the child's passage through a series of successive stages (Piaget, Kohlberg). However, Mischel and Mischel criticize Kohlberg for not separating the type of reasoning of which the subject is capable from the moral reasoning which he uses (p. 78).

The variables of moral conduct and self-regulation which interest Mischel and Mischel primarily are the person's expectancies and subjective values. Both of these terms refer to past experiences which have left the individual open to the positive or negative aspects of certain conditions.

Self-regulatory systems include reciprocity, age and experiential factors.

In essence, then, Mischel and Mischel are proposing a behavioral approach which recognizes "The complex relations among diverse aspects of pro-social behaviors within the same person and the specific interactions between human conduct and the psychological conditions in which it occurs" (p. 107). Mischel and Mischel are less concerned with labelling and assessing moral values than with helping people realize themselves to the best of the capacities open to them (Lickona, pp. 84-107).

Summary

In the preceeding chapter, attempts were made to look at some significant psychological approaches to moral development and moral education. Within the framework of models such as developmental, therapeutic, rational and jurisprudential, the works of Kohlberg, Piaget, Simon, Raths, Harmin, Kirschenbaum, Pozdol, Pasch, Colby, Fraenkel, Scriven & Shaver were discussed. Earlier mention was made of the psychoanalytic model of Freud and the behavioristic models of Skinner, Bandura and McDonald. Simpson's holistic model was then discussed. The cognitive social-learning approach of Mischel and Mischel was presented at the close of the chapter. The basic characteristics of each theorist, as they pertained to moral development and moral education, were outlined in order to present as complete a picture as possible of the current literature in the field. No attempt was made, however, to present any one theoretical approach as being superior, either in structure or effectiveness, to any other. However, it will become evident as the program to be presented in the next chapter reveals itself, that components of some of the theories outlined in this chapter have been combined in order to formulate the psychological framework of the program. An affective component similar to that used by Simpson will be expanded upon in Chapter 4.

CHAPTER IV

THE PROGRAM

Introduction

The following chapter will be devoted to a detailed description of a proposed moral development program which is intended for use with either pre-service or post-service individuals involved in education. The program will consist of six units titled as follows:

Unit 1 - Philosophical considerations

Unit 2 - Psychological approaches

Unit 3 - The Role of the teacher in the moral education process

Unit 4 - Personal growth of Educators

Unit 5 - Classroom strategies

Unit 6 - Evaluation (as a process to determine personal and professional success)

Unit Format

Each unit in the following program will contain four basic elements, as follows:

1) A General Objective - The objective will be instructional in nature and will be written in behavioral terms. In other words, the general objective will be concerned with overt behaviors which will be stated in explicit terms and can be measured. The three basic criteria of an instructional objective will be met in that 1) the terminal behavior will be described; 2) the conditions in which terminal behavior will occur will be stated; and 3) the criterion of performance will be established. The major reason for this approach to the stating of the general objective is that the behavioral approach

helps to avoid disadvantage of stating the objective in implicit terms which have little meaning in instructional objectives. An example of an objective stated in implicit terms would be "The students will comprehend (understand, appreciate) the life of the Eskimos of the Far North." Such an objective stated in such terms cannot possibly be evaluated at the end of the lesson or unit since the terminal behavior of the students has not been stated in terms that can be evaluated or measured. For example, "The students will be able to list ten adjectives which end in a double consonant and y."

Each unit will contain an element bearing the title Procedure. This element will state the particular approach which would seem appropriate in presenting the content of the program to the student. For example, some content may lend itself better to a lecture approach than to a group discussion approach. Other content might better be covered by a student-presentation approach or an inquiry approach initiated by the students themselves.

The third element of each unit will be titled Content. By "Content" is meant the actual material used in the program. The term "Content" will also include references to material which if not actually used in the program, will be suggested resource material for the students.

The fourth element of each unit will be evaluative in intent. The term "Evaluation" will attempt to allow both the instructor and the students the possibility of evaluating both the efficacy of the unit in subjective terms and the success achieved in meeting the General Objective of the unit, in behavioral terms (Becker, Engleman and Thomas, 1971) (p. 8-13).

Unit 1: Philosophical Considerations

General Objective - Students will be able to recall and discriminate between various philosophical approaches to Moral Education.

Procedure. Material will be presented to students in a lecture-discussion format.

Content. The material of Frankena, Beck and Peters which was discussed in Chapter 2 will be presented to students. Other material which is appropriate will be added to the content as the instructor sees fit. It might be appropriate to discuss the work of Dewey as it pertains to current educational and philosophical thought. New philosophical contributions to moral education are appearing more frequently as the area increases in interest to educators. It would seem advisable to expose teachers to whichever references are current at the time the course is being presented. For example, Peter Scharf, (1978) in a paper entitled "Indoctrination, Values, Clarification and Developmental Moral Education as Educational Responses to Conflict and change in Contemporary Society" relies heavily on the work of John Dewey. After comparing the three systems from a psychological viewpoint, Scharf summarizes the assumptions made in each system according to Dewey's dictum from both Dewey's philosophical stance and the implications of the stance on the sociology of education. Scharf is saying, in effect, that "The wise and effective educator must be at once a philosopher, psychologist and social theorist" (p. 33). The educator must seek to resolve the philosophical question as to what should be taught, the psychological question as to how children learn, and the sociological question which concerns itself with the type of society we live, and wish to live, in. The comparison table of the three systems is as follows (Scharf, p. 34) (see Figure 1).

Figure 1

Comparison Table of Three Systems (Sharf, 1978)

	Indoctrination	Values Clarification	Developmental
What is right?	Determined by societal and cultural norms.	Determined by individual through reflection on alternative, value premises.	Determined by philosophic, rightness, Ethic principles should be Universally valid.
How children learn or change moral ideas?	Through repetition, association, modeling, reward and example.	Through self-analysis and awareness of implications of value choices.	Through conflict, dialogue, role-taking, and moral interchange.
State of Society	Under threat, but capable to return to traditional values.	In state of more or less continual value flux.	While societal norms and mores are subject to change, moral principles are eternal.

Evaluation. Students will be asked to recall and discriminate between the philosophical viewpoints presented in the content area of the unit. A written form of evaluation comprising short-answer or paragraph-length answers will be required.

Unit 2 : Psychological Approaches

General Objective - Students will be able to recall and discriminate between the various approaches presented in the content material.

Procedure. The material appropriate to the topic will be presented to the students in both textbook and duplicated form. The procedure will, then, be to have students familiarize themselves with the material. Class-time will be used to review and synthesize the material. Question-answer times will be given to allow students to discuss and clarify material with the instructor.

Content. Basically, the material covered in Chapter 3 of this study will be presented as being appropriate and current to the theme. Material will be up-dated as new articles and text-books are published. A Kit for Teacher-Training in Values Education may be used (Kohlberg and Fenton, 1976). Films on Kohlberg and Values Clarification strategies are, also, available here in Edmonton.

It would seem appropriate to allow teachers the opportunity to view the films and, also, the filmstrips contained in the kit. More of this will be discussed in the unit entitled Classroom Strategies.

Evaluation. Many opportunities will be given for students to evaluate their own grasp of the content of the course, as the course progresses. Small-group and large-group discussions, led in a relaxed manner, provide students with standards against which they can measure their own growth in knowledge of the content of the course. The instructor might suggest that students keep a daily-log of their readings and considerations as the course progresses. Such a log could be used by the instructor as an evaluative tool. Since the general objective of this unit requires terminal behavior as stated, it would seem best measured by a comprehensive essay type exam which would show the instructor how well indeed, the students could recall and discriminate between the various approaches presented.

Unit 3: The role of the teacher in the Moral Education Process

General Objective. Students will be able to describe in written and spoken words both the subjective and objective evidence that is available to support the view that the role of the teacher in the moral education process is crucial to the success of the process. By "subjective" will be meant material that, though supported by personal experience or personal comment, is not supported by experimental evidence. By "objective" will be meant such evidence which is supported by experimental results.

Procedure. The material pertinent to this unit will be presented to students either as textbook material or periodical literature duplicated for study purposes. Students will be expected to read the material and be ready to discuss the content in class.

Content. (Note: This section of Unit 3 will, of necessity, be rather lengthy since none of the specialized material has been referred to earlier in this study. The particular implications of the teacher's role in moral education is a specialized issue which seems best suited to the program chapter of this study).

The work of Hersh (1976), Paolitto (1976), Kohlberg (1978), Scharf (1978), Wasserman et al (1976), Lickona (1978) has, in many instances, taken a close look at the teacher's particular role in the moral education process. The special role of the teacher in the cognitive developmental approach is described by Hersh & Paolitto (1976).

> The teacher who engages in a cognitive developmental approach to moral education is not only a moral discussion leader. The essence of moral education is that the teacher create the opportunity for

> students to organize their own experiences in more complex ways. The moral educator is actually teaching the students a cognitive developmental approach for pursuing their own education after the formal educational process has ended." (p. 27)

Paolitto (1976) elaborates on the role of the teacher when she describes the teacher as being in the classroom to create conflict in moral discussions and to stimulate the students' ability to take the perspective of others beyond themselves. In considering the second point, Paolitto refers to the work of Selman (1971, 1976) when she provides Selman's comparison between the social role-taking stages and the moral judgment stages in students' development. In answering the question "What should teachers be able to do?", Paolitto talks first of the need for the teachers to accept the notion of being a developmental educator. Secondly, the teacher should set up the classroom conditions whereby both students and teacher are able to trust and respect each other. A high level of risk-taking, is required of both the teacher and the students if each member of the class is prepared to reveal their thoughts and feelings. So it seems that Hersh & Paolitto are saying that the professional and personal skills of the teacher are fundamental to the moral development process. Kohlberg (1978) in discussing the moral atmosphere of the school pays particular attention to the role of the teacher. In discussing the "Hidden Curriculum " of schools, Kohlberg is talking about the unstated curriculum which underlies the functioning of every school. It can be a "Hidden Curriculum" of authoritarian rules and regulations or one of permissiveness. It can, also, be an unstated curriculum of 'Moral energy" in Kohlbergian terms (p. 160). The teacher, then, to Kohlberg must have the necessary moral character and ideology to be effective in creating a moral atmosphere in the school.

Scharf (1978) offers teachers the alternative to indoctrination and values clarification models, when he advocates that the teacher "Should be philosophically guided by universal ethical principles" and in turn, should be aware of the child's stage of moral development in order to facilitate growth to a higher stage (p. 27). Wasserman (1976) in describing the difficulties experienced in trying to implement "The Just Community Concept" in an alternative High School, pinpoints the role of the teacher in the process indirectly. She describes how teachers tended to dominate the first meetings which were held between students and staff. The Stage 5 reasoning presented by staff-members was, generally above the understanding of the students. However, earlier in the paper, Wasserman admits that the teachers were unfamiliar with, and unskilled in implementing, the Kohlberg Model (pp. 203-207). Lickona (1977) in "Creating the Just Community With Children" talks about effective class-meetings requiring an impressive repertoire of teaching skills. Basic to these skills, Lickona sees as being interpersonal and leadership skills which include questioning, paraphrasing, clarifying, etc. (p. 181). A further elaboration of these skills will be dealt with in later units of this chapter.

The role of the teacher in the values clarification model is harder to define. Pozdol and Pasch (1976), in replacing the traditional inculcation model with the values clarification approach, are telling teachers that, as they (teachers) cannot give a child faith, they cannot give a child values. "Values cannot be injected like a vaccine but you can influence, offer guidance and confront a child with decisions" (p. 202). The major thrust of this approach, as it affects the teacher's role, seems to be one of clarifying, from the viewpoint of the teacher as well as the student.

There seems, to this researcher, to be little difference between "Influence" as quoted above and "indoctrinate" as defined by Scharf in Unit 1 of this chapter.

The curriculum area of social studies has been used, traditionally, as a medium within which moral or values education hasbeen treated, in both schools and teacher-training institutions (Graham, 1978). Therefore, it seems appropriate to look now at some research in the area of social studies to see if the role of the teacher is critical to the success of the educative process.

Herman (1969) is editor of "Current Research in Elementary School Social Studies". In part III of the text, research in the teaching-learning process is presented. Flanders (1965) describes the concerns of the study he conducted as follows:

1) analyzing the spontaneous verbal communications of the teacher,

2) using a system of interaction analysis to gather the data (statements taken every 3 seconds).

3) measuring academic achievement and student attitudes to look for correlations with the observed verbal patterns of the teacher.

4) conclusions refer to the role of the teacher in classroom management (p. 173).

A summary of the results of the research show that an indirect approach by the teacher is the best in all classroom situations because it stimulates verbal participation by the students. The verbal participation, then, leads to better problem-solving skills shown by the students. An example of the indirect approach is seen when a teacher mentions that there is a draft in the room rather than asking someone to close the window (p. 195). Teachers skilled in the indirect approach have social skills of communication in accepting, clarifying, and making use of the ideas and feelings of the students (p. 196). Flanders makes an interesting observation when he states that teachers are being told to "get tough" (Flanders' term) when such an approach actually creates less learning in the classroom (p. 196).

The implications for pre-service and in-service education of teachers that Flanders sees as a result of his study are many. Flanders maintains that teachers who are qualified in the content areas of education should seek additional human relations training (p. 197). The objectives of such training would be:

1) the ability to use social skills (outlined earlier)

2) knowledge of these acts of influence that restrict or expand student reactions.

3) understanding of a theory of instruction that he/she can use to control his/her own behavior.

Flanders admits that interaction analysis as a technique for expanding teachers' awareness of their own classroom behavior is time-consuming and really needs the assistance of expensive computer time. However, he believes the improved behavior of teachers and the improved results from students to be well worth the time and the expense (p. 200).

Wodtke and Wallen (1965) looked at the effect of teacher-control in the classroom on students' gains on creativity tests. A comparison of gains was made between students of warm, permissive teachers and students of aloof, controlling teachers. Without expanding upon the instruments used or the statistical measures taken, results showed that "A high degree of controlling behavior by the classroom teacher has a detrimental effect on the verbal creativity of students" (p. 206). Verbal creativity included verbal flexibility in the flow of ideas.

In the Review of Research in Social Studies Education (1970-75) Bulletin 47 (1977), Ehman points out that the purpose of his review "Is to survey research across a broad set of categories within the values education domain" (p. 55). He points out that the various models (mentioned in earlier chapters of this study) are, presently, being used to cope with values education within the social studies framework, Of particular relevance to this study is the research of Tucker (1975) on social studies teaching and teacher education. Tucker's two major objectives in researching the areas mentioned were

1) to stimulate thinking about research related to teacher education
2) to provide a conceptual framework for describing, analyzing and developing research related to teacher education in social studies (p. 98).

In the figure duplicated here, Tucker shows the relationship between research on teacher education and research on teaching.

It is interesting to note that the variables of teacher behaviors and teacher characteristics are dependent variables in research done on teacher education and independent variables when research on teaching is being conducted.

Figure II

Relationship between research on Teacher Education and Research on Teaching (Turner, 1975)

Research on Teacher Educ.			Research on Teaching
Indep. Variables	Depend. Variables	Indep. Var.	Dep. Variables
1) ways of recruiting teachers	1) Teacher Behaviors		1) Pupil Achievement
2) ways of selecting teachers	2) Teacher Characteristics		2) Pupil Skills
3) Ways of educating teachers			3) Pupil Attitudes
4) Ways of placing teachers.			

Tucker goes on to show that a major problem in the Social Studies area is one of definition. Tucker asks, "Is Social studies citizenship education or simplified social science?" (p. 130). Confusion exists because there are so many real choices that teachers can, now, make. Social Studies can be taught as separate academic disciplines or can be used as a medium for personal development, or as a focal point for social issues. Tucker sees the five most important variables for effective teaching as being 1) clarity, 2) variability, 3) enthusiasm, 4) task orientation, and 5) opportunities for the students to learn the material (or content) of the course..

Evaluation. Students will be required to discuss the role of the teacher. Written commentaries will be required. These commentaries will take the form of subjective evidence from either personal or observed experience. Students will be required, also, to include the objective evidence provided either in the content area of this unit or from personal research of new material as it is published. Practise teaching with peers and video-taped recordings could be included in the evaluation.

Unit 4: Personal Growth

General Objective - The Self-System in Reciprocal Determinism (Bandura, 1978, pp. 344-357) Development of Self-Regulatory Functions.

> "The development of capabilities for self-reaction requires adoption of standards against which performances can be evaluated. These internal criteria do not emerge in a vacuum. Behavioral standards are established by precept, evaluative consequences accompanying different performances, and exposure to the self-evaluative standards modelled by others. People do not passively absorb behavioral standards from the environmental stimuli that happen to impinge upon them. They extract generic standards from the multiplicity of evaluative reactions that are exemplified and taught by different individuals or by the same individuals on different activities and in different settings. People must therefore process the divergent information and eventually arrive at personal standards against which to measure their own behavior." (p.353)

The model presented above will serve as a general objective for this unit. The additional components of associational preferences and value orientations which are included by Bandura, will also, be considered as important to the achievement of the general objective; that objective being one of personal or self-growth.

Procedure

The appropriate procedure for this unit would seem to be one of group interaction. The models offered by Rogers (1969) and Palomares and Ball (1976) present themselves as being useful for the group approach. The Rogerian model is fully discussed in the content section of this unit (pp. 64-67). The model of Palomares and Ball is presented in Unit 5 of the program (pp. 77-81). This particular model is useful both as a technique for classroom interaction with young people and as a self-development medium for adults. The major difference in using this model with adults is the content component. It is to be expected that the content used with adults would be more mature and more complex than that which could be used with school-age children or young adults.

Content

This unit, by its very nature, must play a different, but nonetheless important part in the total program being offered here. Personal growth, self-actualization or whatever term is used, is a delicate concept to deal with in a classroom setting, be it in an elementary school or in a university. Many educators do not feel that they are, either philosophically, psychologically or socially, responsible for the personal development of their students, in an emotional or social sense. Nonetheless, contemporary educators are being pressed to familiarize themselves with and to utilize self-development materials. The D.U.S.O. kits (Developing Understanding of Self and Others), the T.A.D. kits (Towards Affective Development) and the S.R.A. Self-Development kits are examples of the type of classroom material teachers are being asked to use. This writer has found that many teachers are not comfortable with such material. It could be lack of familiarity with the content of the material which gives teachers pause but it could be that teachers feel uncomfortable with the type of teaching required for such affective material to be effective. Many teachers find it difficult to create the kind of classroom atmosphere which good affective education requires. It is not easy for many of us to be open, genuine, empathic, and fair at all times in our dealings with our students. It could be stated that it is possible for a teacher-training institution to assist pre-service teachers in developing the personal qualities necessary for good classroom interaction. Admittedly such qualities as openness, genuineness, etc. cannot be taught to or imposed upon teachers. However, it does seem possible to expose teachers to the possibility of self-growth by offering material pertinent to the topic. Rogers (1969) pays particular attention to the role of the teacher when he states:

> "The teacher or professor (by the year 2000) will have largely disappeared. His place will be taken by the facilitator of learning, chosen for his facilitative attitudes as much as for his knowledge. He will be skilled in stimulating individual and group imitative in learning, skilled in facilitating discussions in-depth of the meaning to the student of what is being learned, skilled in fostering creativity, skilled in providing the resources for learning." (p. 379)

Rogers goes on to focus on the child. "Among the most important learnings will be the personal and interpersonal. The child will learn how to be himself in a group -- to listen, to speak, to learn about himself but also to confront and give feedback to others." (p. 380).

Rogers (1969), in describing the process of the encounter group, outlines the steps or stages that a group goes through. The process Rogers describes would be of great help to an instructor attempting the encounter group approach as a self-development aid to teacher development. A leader who is aware of the process could avoid the pitfalls which many individuals fear are inherent in the encounter group approach. The process is outlined briefly below:

1) Milling around - This occurs because the leader does not take responsibility for directing the group. Therefore the group

feels confused and some time psses before the second stage occurs.

2) Resistance to personal expression or exploration - This resistance occurs because the members of the group prefer, at this stage, to show only the public self not the private self.

3) Description of past feelings - This stage occurs because it is less threatening to the members of the group to describe feelings associated with past events than it is to describe current feelings.

4) Expression of negative feelings - This occurs because the expression of negative feelings is one of the best ways to test the freedom and trust-worthiness of the group.

5) Expression and exploration of personally meaningful material - This stage occurs after the negative feelings have been expressed without catastrophic results. Now individuals begin to take the chance of letting the group know some deeper facet of themselves.

6) The expression of immediate interpersonal feelings in the group - Sometimes these feelings are negative; sometimes they are positive.

7) The development of a healing capacity in the group - Individuals begin to show their capacities to help others within the group.

8) Self-acceptance and the beginning of change - Rogers describes this stage as follows:

> "This feeling of greater realness and authenticity is a very common experience. It would appear that the individual is learning to accept and to be himself and is thus laying the foundation for change. He is closer to his own feelings, hence they are no longer so rigidly organized and are more open to change." (p. 27)

9) The cracking of facades - This stage occurs because the members of the group are not prepared to allow each other to hide

behind a facade any longer.

10) The individual receives feedback - At this stage of the process, individuals feel free to feed back bits of information to others in the group, in the context of caring which is developing in the group.

11) Confrontation - This stage occurs after the milder forms of feedback described in stage 10 have passed. Individuals, now, feel ready to confront others in what is, often, an extremely negative manner.

12) The helping relationship outside the group sessions - This occurs when members help each other outside the sessions as well as within the sessions.

13) The basic encounter - This stage describes the type of basic encounter which many people never experience in their lives; the deep acceptance of another human being.

14) The expression of positive feelings and closeness - When feelings are expressed and can be accepted in a relationship, a great deal of closeness and positive feeling results.

15) Behavior changes in the group - At this stage gestures change, voices are softer or stronger, sympathy is readily shown and openness is apparent.

Rogers goes on to describe some of the failures, disadvantages and risks in the encounter group process. First, many of the behavior changes that occur within the group, do not last after the group process is over. Second, the individual can be left with problems which have been revealed but remain unsolved. A third risk or deficiency occurs when only one partner of a relationship takes part in the group process. Relationships can be destroyed when one partner returns from the group experience ready to bring out in the open marital tensions which the other partner is not prepared to deal with at that time. Associated with the risk referred to above is the risk that relationships of a sexual nature can occur within the group. Sometimes, these relationships can be threatening to the relationships individuals have outside the group. A fifth negative potential of encounter groups occurs when members have participated in other encounter groups. Such members have an adverse influence on other members. They have expectations that seem to impose a tyrannical effect on the less experienced members of the group. An instructor attempting to use the encounter group process to assist teachers in their personal development would be wise to be aware of the disadvantages and risks discussed above before considering such an approach.

Many of the personal attributes which teachers are expected to have and which are mentioned frequently in current moral development literature, are such qualities as openness, genuineness and empathy. The work of Abraham Maslow (1964, 1965, 1966, 1968) pertains very closely to the self-development of such qualities.

The basic assumptions of the humanistic psychology Maslow is advocating are as follows:

1) We have, each of us, an essential biologically based inner nature which is to some degree unchangeable or unchanging.

2) Each person's inner nature is, in part, unique and, in part, species-wide.

3) It is possible to study this inner nature scientifically and to discover what it is like.

4) This inner nature does not seem to be instrinsically evil.

The basic needs for life, for safety and security, for belongingness and affection, for respect and self-respect and for self-actualization, are either neutral, premoral or positively "good".

5) Since this inner nature is good or neutral it should be brought out and encouraged.

6) If this essential core of the person is denied or suppressed, the person gets sick, either in obvious or subtle ways, and either now or later.

7) This essential core is always pressing for actualization.

8) This essential inner nature is not a strong instinct. It is weak, delicate and subtle and can be easily overcome by habit, cultural pressure and wrong attitudes towards it.

9) To the extent that experiences of discipline, deprivation, frustration, pain and tragedy reveal and foster our inner nature, these experiences are desirable experiences (p. 3-5).

Healthy people are defined by Maslow as having these clinically observed characteristics.

1) Superior perception of reality.

2) Increased acceptance of self, of others and of nature.

3) Increased spontaneity.

4) Increase in problem-centering.

5) Increased detachment and desire for privacy.

6) Increased autonomy and resistance to enculturation.

7) Greater freshness of appreciation, and richness of emotional reaction.

8) Higher frequency of peak-experiences (Peak-experiences are defined, by Maslow, as being self-validating, self-justifying moments

which carry their own intrinsic value (p. 79)).

9) Increased identification with the human species.

10) Changed, or improved, interpersonal relations.

11) More democratic character structure.

12) Greatly increased creativeness.

13) Certain changes in the value system.

A close study of the humanistic approach would seem to be a valuable tool to be included in this self-development unit of the program.

The implications for teaching affective-humanistic education as described by Valett (1974) contain many factors which relate directly or indirectly to the self as well as professional development of teachers. In advocating an affective-humanistic approach to education Valett stresses the importance of the teacher being intrinsically involved in the total design of the instructional program. Valett sees the instructional program as containing social, personal skills as well as value orientations. In order to acquire the professional and personal skills needed to design alternative programs, teachers should be given continued in-service training and support. Valett suggests that teachers should be encouraged to participate in programs which would increase their personal communication skills if they are to help develop altruism in their students (p. 151-156). Although Valett is primarily concerned with the content and application of affective-humanistic education programs, he does not discount the importance of the loving, accepting teacher in the process.

The contributions of Gordon (1970, 1974, 1975) to the field of adult-child relationships in the home and the school are of major significance in current times. Gordon offers parents and teachers assistance in developing good adult-child relationships.

Since the teacher-student relationship is the particular concern of this unit, and since the teacher is the crucial adult in the relationship, we must look at the implications of Gordon's approach for the self-development of the teacher as well as for the development of the students. Much of Gordon's (1974) work in teacher effectiveness training deals with the communication skills required by teachers to become effective in making the connections between teaching and learning processes (p.3). First among the skills of communication are the talking skills. The quality and appropriateness of the talking done in schools is of prime concern to Gordon; listening is the second communication skill emphasized; he maintains that communication skills are taken for granted in the formal education of teachers. "Formal education provides teachers with terms, ideas and concepts without providing them with practical ways to put these abstractions to work in the classroom" (p.7). This unit is an attempt by this researcher to rectify this situation in agreement with Gordon's beliefs. A summary of Gordon's approach would include the following components of the process.

A) A model for effective teacher-student relationships.

This model includes operational definitions of a good student-teacher relationship, unaccepting and accepting teachers, how to understand changes in the teacher, and how to understand different feelings in different situations and toward different students. Also included in the model is another important component of Gordon's approach, that of ownership of the problems between teacher and student. Problems can be teacher or student-owned (p. 19-42).

B) What teachers can do when students have problems.

This component assists teachers by illustrating the roadblocks to communication that teachers set up when they use language that is unaccepting of the student. What is required in this context is the use of active listening by the teacher. Active listening is defined as involving interaction with the student and feedback to the student of the teacher's understanding of the feelings underlying the student's words. Passive listening is defined as silence followed, usually, by negative remarks. Gordon describes the requirements for effective active listening as being as follows,

The teacher must have

1) A deep sense of trust in the student's problem-solving ability.
2) The ability to recognize that feelings are often transitory.
3) The ability to genuinely accept the feelings expressed by students.
4) The desire to help students with their problems.
5) The ability to be involved with, but still separate from, the feelings of the students.
6) The patience to wait for the real problem to be clarified and revealed by the students.
7) The willingness to respect the privacy and confidential nature of whatever students' reveal about themselves (p. 43-89).

Space does not permit a more detailed study of Gordon's approach. However, the material presented is sufficient to show the implications of such an approach for the professional and personal development of the teacher. Contained within the requirements of active listening outlined earlier, are attitudes and personal qualities of trust, genuineness, awareness, empathy, patience, openness and respect for others, which Gordon sees as being essential for good teacher-student relationships. As with many other aspects of education, teachers need help in implementing such an approach in their own classrooms. The Gordon approach implemented in a classroom would seem beneficial in creating a milieu in which effective moral education could occur.

The philosophy of the work of Ginott (1965,1972) concerns itself with providing teachers with effective tools and skills for therapeutic concepts to be translated into specific educational practices (p.13). Once again, as with the work of Gordon, Ginott emphasizes the importance of good communication in the classroom. Ginott advises teachers to learn a new language of acceptance rather than the habitual language of rejection they have been used to (p.69). The cardinal principle of communication, to Ginott, is "Talk to the situation, not to the personality and character" (p. 71). Congruent communication stresses the recognition, on the part of the teacher, that they are being called upon to 1) motivate learning, 2) encourage autonomy, 3) bolster self-esteem, 4) engender self-confidence, 5) allay anxiety, 6) diminish fear, 7) decrease frustration, 8) defuse rage and 9) de-escalate conflict. Teachers, like parents, need a high degree of competence in communication. Good communication is a skill that has to be learned and practised. It does not come naturally (p. 98-99). The message contained in Ginott's approach is, essentially, one of acceptance of the child. Ginott's method is designed to establish a relationship of mutual responsibility, love and respect.

An approach to adult-child relationships which has gained great favor in the past decade is contained in the work of Dreikurs (1964, 1971, 1972).

Dreikurs is proposing a psychological model of human behavior based on the work of Alfred Adler and his associates. The model is, essentially, social in emphasis. The child is seen as a social being who wants to find his place in the world. It is possible for the child to develop erroneous ideas of how to belong to the worldhe lives in. To Dreikurs, all behavior is goal-directed. In order to gain status and significance, the child often decides to behave in ways which are unacceptable to others or harmful to himself (p. xi).

A diagram of the four major goals of misbehavior is shown in Appendix IV (Dreikurs, p. 16).

What effect does the model proposed by Dreikurs have on the self-development of teachers? A close study of this model shows us that it is not, simply, a book of classroom strategies designed to help teachers be more effective in classrooms. Basic to the approach is the assumption that teachers have, or are prepared to develop, certain qualities or attitudes which, if applied, would be beneficial to the social and emotional development of their students. For example, Dreikurs makes two very great demands on teachers when he asks them to 1) not be idealistic and 2) learn to understand the child's motivation when he behaves in an inappropriate manner. The admonition concerning idealism refers to the possibility of the teacher being so concerned with his own expectations that he disregards the needs or motivations of his students. The second admonition is, perhaps, the more difficult to achieve. The assumption here is that teachers have both the desire and the skill to understand the underlying motivations of the actions of others. (p. x) Dreikurs goes on to exhort teachers to be encouraging, to give up punitive retaliation, to not be patronizing or superior and to create an atmosphere of mutual trust and respect (p. xi). The qualities, or attitudes, required therein are many; encouraging, tolerant, trusting, respectful, to name just a few. Dreikurs expects teachers to be able to use humor in order to defuse situations which could be explosive (p. 194). Some teachers are not comfortable having the private talks with individual students that Dreikurs sees as being essential to the process he is advocating (p. 194). Teachers must be patient and never resort to scolding (p. 195). Teachers must know how to avoid conflict but still deal with the cause of the conflict (p. 198). Lastly, teachers must be spontaneous, especially when leading a group discussion (p.102-105).

It seems apparent that teachers who do not already have the qualities or attitudes outlined above, would have some difficulty in effectively implementing the model for classroom management Dreikurs is proposing.

Stanford and Roark (1974) present three basic assumptions concerning education which pertain closely to the personal growth of not only the students, but also the teacher. The first assumption is that significant learning occurs through human interaction. The third assumption states that education must include self-knowledge and self-understanding, of both student and teacher (p.2). "Teaching is, essentially, a matter of providing relationships and environmental conditions which increase differentiation of personal perceptions and accurate integration of new data" (p.7). The qualities or attitudes which Stanford and Roark emphasize, are trust, openness, genuineness, care, congruency, and empathy (p. 7-9).

The basic thesis of the approach Stanford and Roark are advocating is that as long as the teacher's goal and the student's goal are seen as being change, on the part of the student, and effecting change, on the part of the teacher, conflict will arise. The traditional distinction of teacher and learner leaves the students with no model of a learner to watch and emulate. The viewpoint, then, is that teachers and students should have the same aims and objectives, allowing for the fact that there must be diversion of labor and a wide variation in both procedures and specific objectives (p. 9-10).

Positive approaches to discipline are advocated. Usually, according to Stanford and Roark, discipline is involuntary, authoritative and coercive. The use of behavior change by punishment does not prove effective since there is no way to predict what behavior will take the place of the undesirable behavior. Often the new behavior is even more undesirable (p. 10-13).

Stanford and Roark see learning as being defined thus:

> "Learning is essentially a question of determining meaning and achieving increased differentiation, clarity and accuracy in our perceptions. These processes occur through experience, increased information and human interaction."(p. 26)

The teacher's tasks are 1) to facilitate interaction; 2) to provide direct experiences, when possible; and 3) to help students select problems which are, indeed, problems for the students (p.27).

In attempting to assist the teacher at a personal level, Stanford and Roark offer the following suggestions:

1) Remember that your opinions are no more important than anyone else's.

2) Be prepared for negative feedback from your students.

3) Develop personal freedom.

4) Make judgements and accept responsibility for them.

5) Personal qualities mustbe added to specific interpersonal relationship skills and communication skills.

6) Without the personal qualities (mentioned earlier) the skills will not be acquired (p. 42-44).

Evaluation

Evaluation of this unit could take two major forms. It would seem probable that an instructor using the techniques outlined in this unit would be able to evaluate students in the development of the qualities and attitudes mentioned throughout the content section of the unit. This evaluation could, then, be offered to the students to either confirm or disprove the self-evluation which students will, undoubtedly, be indulging in throughout the course. Measuring devices such as the Study of Values (Allport, Vernon, Lindzey (1960)) would provide students with additional information as to the dominant interests in personality.

Unit 5: Classroom Strategies

General Objectives. Students will be able to list the major components of the strategies contained in the content section of this unit. Students will be able, in addition, to demonstrate any newly-acquired skills in holding moral discussions which are observable within the classroom setting.

Procedure. Opportunities will be given for students to familiarize themselves with various discussion techniques. Students will be required to practice these techniques both in the school setting (when possible) and in the setting of the course itself. Finally, students will be required to demonstrate techniques acquired, in the course classroom setting. The evaluation component of this until will depend on such demonstrations.

Content.

1) Human Development Program

> "The Human Development Program developed by Palomares and Ball (1976) is a systematic process that encourages people to be total persons. It provides an opportunity and an atmosphere for people to develop skills for personal effectiveness, self-confidence and an understanding of the dynamics of relationships. It concentrates on developing the affective domain of human growth." (p. 1)

The program is designed for people of all levels. At the elementary level the program is popularly known as the Magic Circle. At the secondary level is it called Innerchange.

The objectives of the program include such general aims as:

1) Improving each child's self concept.
2) Increasing the child's respect for others.
3) Improving their skills in interpersonal relationships.
4) Understanding their own emotions and the emotions of others.

5) Developing the understanding that everyone experiences the same emotions, but in their own way.

6) Becoming more in charge of, and responsible for their own behavior.

More specifically, the program attempts to increase the individual's abilities to articulate their thoughts and feelings, to listen attentively, to reflect to others what has been said and to increase understanding of how thoughts, feelings and behaviors operate in people.

The content of the program relates to three theoretical areas of human functioning:

1) Awareness -- the goal is self-understanding and understanding of others.

2) Mastery -- The goal is personal effectiveness

3) Social Interaction -- The goal is effectiveness in relating in a social context.

Magic Circle Techniques: There are seven specific guidelines that must be followed by both students and leader. The circle sessions are conducted in a structured environment. The seven guidelines are:

1) everyone gets a turn to respond to the daily topic.
2) you can skip your turn if you want to.
3) no put-downs, interpretations or analysis of responses.
4) time is shared equally.
5) the speaker is listened to
6) everyone stays in their own space.
7) No gossip

Magic Circle Skills:

The program does not expect that teachers will have all of the skills which will be outlined later. However, it does expect that teachers will attempt to accumulate the skills by consistently trying each skill in circle sessions. The skills are:

1) Active listening -- By this term is meant the skill of showing the speaker, both by actions and words, that you are really listening to what is being said.

2) Focus on feelings -- The leader should ask questions that focus the group's attention on their feelings in given situations.

3) Give recognition -- The leader should learn each member's name and should recognize acceptable behavior within the group.

4) Paraphrase -- The leader should attempt to use words that the speaker has used when assisting the speaker to complete a thought or express a thought which is proving difficult to the speaker.

5) Review - The leader should review, from time to time, what various group members hav contributed to the topic.

6) Focus on Similarities and Differences -- The purpose of this skill is to show young people that their differences are not a bad thing and that, in many ways, they are the same.

7) Involve everyone -- The leader must encourage the reticent child as well as deal with disruptive members without blame or censure. It may be necessary to separate troublesome pairs of students in order to keep the group calm.

8) Transfer leadership -- The leader must be prepared to hand over the leadership of any given group to another member of the group. Naturally, the transfer would occur when the leader feels that the group is ready to function without adult leadership. The function of the adult, then, becomes one of supervisor. The young leaders will

need the support and assistance of the adult leader from time to time.

It is considered best that Magic Circle groups be small in number (6-12 students). Many classroom arrangements can be made to facilitate small group discussions. Teachers may choose to have from one to three or four circles operating at any given time. If the entire class is not involved, non-academic activities can be arranged for the part of the class not involved in the Magic Circle. Non-academic activities are considered best for this period of the school day since academic activities require more teacher-involvement whereas art, games, story-writing, etc., can be student-directed activities. (p. 1-19)

The Human Development Program has, also put forth a curriculum which focuses on conflict management based on the Magic Circle concept. The major objective of the curriculum is to assist teachers to manage conflict as it occurs between students in the school setting.

A summary of the conflict management strategies would include the following:

1) Negotiating
2) Compromising
3) Taking turns
4) Active listening
5) Threat-free Explanation
6) Apologizing
7) Soliciting Intervention
8) Postponing
9) Distracting
10) Abandoning
11) Exaggerating
12) Humor

13) Chance

14) Sharing

The final three strategies of violence, flight and tattling are discouraged in this curriculum because of the negative consequences such strategies usually incur. (p. 20-31)

Values Clarification Strategies

The model presented by Pozdol and Pasch (1976) outlines some specific strategies for operating within the classroom on a Values Clarification process. Activities are outlined which would assist both the teacher and the students to clarify their values. Some of the activities suggested are:

1) Get acquainted activities -- At the beginning of the school year, students are encouraged to form small groups (6-8 students) in order to get to know each other.

2) Values Journal -- Students are encouraged to keep a journal in which reflections on personal experiences are expressed. Teachers who, also, keep such a journal can record their efforts to implement classroom techniques. Both the students and the teacher can use the journal to look for patterns of recurring personal behavior.

3) Strategies -- Teachers are encouraged to provide activities which allow students to make choices, show pride in some aspect of their lives and describe actions of which they are proud or which they prefer to do.

The material on Magic Circle presented here was taken from a workshop summary obtained in January 1978. The author of the summary is Donna Mitchell, a Guidance consultant with the Edmonton Public Public School System. The material comes from the program of Palomares and Ball (1976).

As the time progresses, the seriousness of the strategies increases. Teachers are encouraged to use clarifying responses as a regular feature of their normal verbal behavior. "The clarifying response relates to choosing, prizing and acting and avoids moralizing, criticizing, and evaluating" (p. 203).

Another strategy which can be used with a class which has had some experience in the Values Clarification process, involves the use of provocative attention of the class by the teacher. Material which will bring forth value-raising questions is useful here (pp. 202-206).

Moral Development Techniques

A wealth of material is being published, presently, to assist teachers in developing Moral Development discussion strategies for use in the classroom. An attempt will be made here to select from the work of such contributors as Beyer (1976), Colby (1976), Duffey (1975), Fenton (1974), Galbraith and Jones (1975), Harris (1977), Kohlberg (1976), Ladenburg (1976), Lieberman (1976), and Speicher-Dubin (1976).

Beyer (1976) outlines four characteristics of a moral discussion as follows: 1) Students should feel free to air their opinions; 2) The discussion should centre on moral reasoning rather than moral action; 3) Students must feel free to comment on and challenge each other's reasoning; and 4) The teacher should facilitate discussions which stimulate higher stage reasoning (p. 195). In preparing teachers to lead Moral Discussions, Beyer advocates the use of the following curricular and teaching skills:

Curricular Skills

1) Identify suitable places in a course to conduct moral discussions.

2) Locate appropriate, already-prepared moral dilemmas

3) Prepare new dilemmas

4) Prepare lesson plans for moral discussions.

Teaching Skills

1) Establish and maintain a supportive classroom atmosphere

2) Involve students in moral discussions

3) Ask non-threatening questions

4) Encourage student-to-student interaction

5) Identify and cope with substantive diversions (Behaviors having no relevance to the discussion) (p. 202).

In discussing ways in which teachers may acquire some of the competencies listed above, Beyer draws attention to current published material (Fenton, etc.) and the availability of in-service consultant help from the Kohlberg group (Beyer's term).

Fenton, Colby and Speicher-Dubin (1976), in discussing the teaching strategies involved in Moral Development discussions, stress the importance of the classroom atmosphere. Openness, respect and tolerance are essential ingredients of the atmosphre. Heavy emphasis in placed on 1) choosing an appropriate strategy, and 2) introducing appropriate questions which help students to focus on moral reasoning as opposed to moral action.

It would be helpful, at this time, to focus on a typology of questions for leading moral discussion. The typology of questions was developed by the staff of the Civic Education Project (Boston, 1975) and includes the following categories:

1) Perception checking questions -- to make sure students understand what has been said.

2) Clarifying questions -- to ask students to make the meaning of their own statements clearer.

3) Seeking reason questions -- to ask for the reasoning behind the statement of a position.

4) Inter-student participation questions -- to ask one student to respond to the position of another student.

5) Issue-related questions -- to focus attention on one or more moral issues.

6) Role-switch questions -- to focus attention on the point-of-view of other characters in the dilemma.

7) Universal consequences questions -- to focus attention on the consequences if everyone behaved in a certain way.

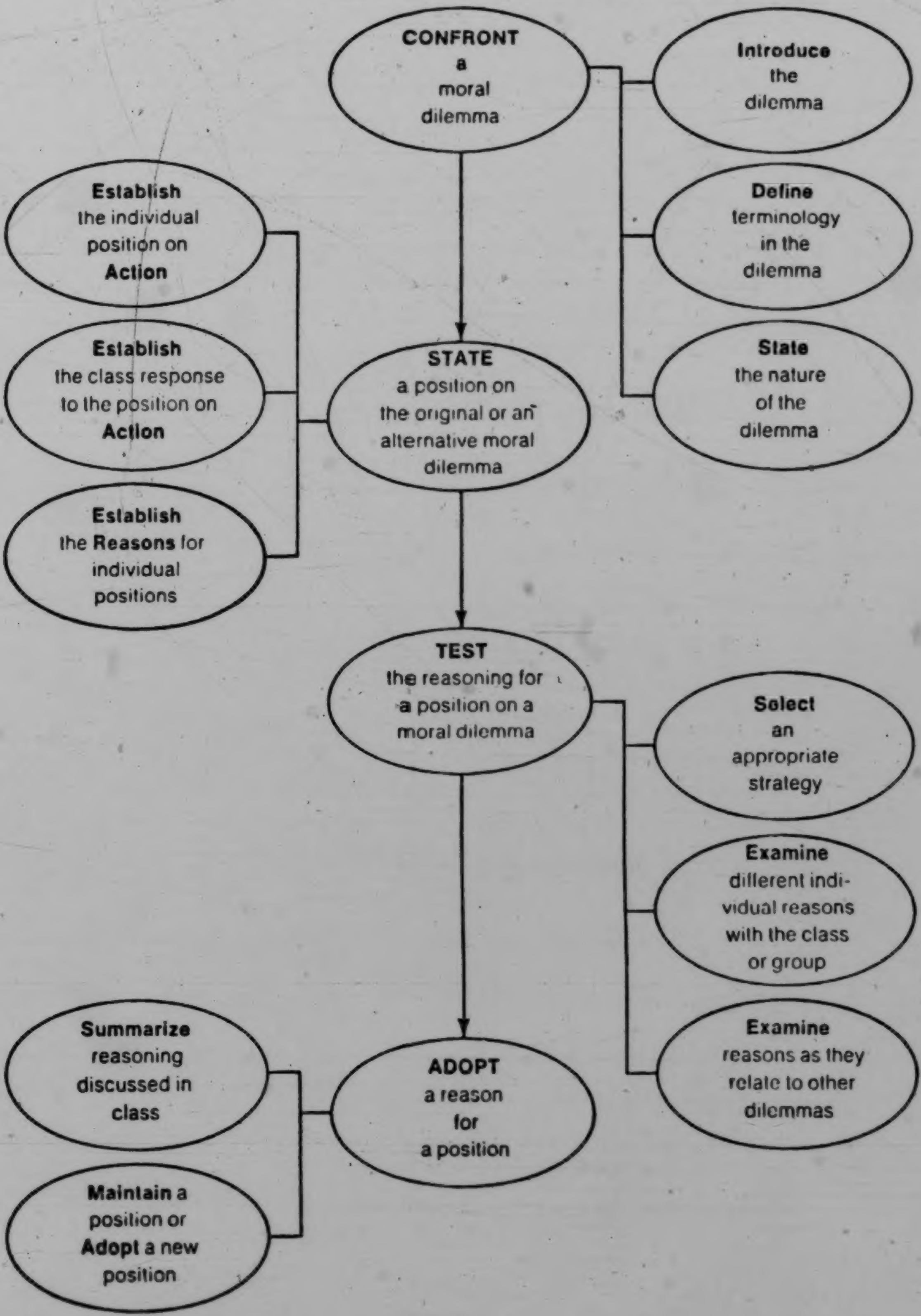
Fenton, Colby and Speicher-Dubin (1974) suggest that teachers should go through four steps as they teach a moral dilemma. The teaching process requires students to confront a moral dilemma, state a position on the dilemma, test the reasoning behind the dilemma and adopt a reason for their position. A diagram of the process is included here (see Figure III). Each step in the process contains strategies which facilitate both the teacher's and the students' role in the activity.

Step 1 Confronting a Moral Dilemma

There are three activities in this step. First, the teacher presents the dilemma to the students. Secondly, the teacher helps students clarify words or terms which may not be readily understood. Finally, the teacher helps students to state the moral issues which the dilemma raises.

Figure III

DIAGRAM OF THE TEACHING PROCESS FOR LEADING A MORAL DISCUSSION - taken from Fenton, Colby and Speicher - Dubin (1974)


CONFRONT a moral dilemma
Introduce the dilemma
Define terminology in the dilemma
State the nature of the dilemma
Establish the individual position on Action
Establish the class response to the position on Action
Establish the Reasons for individual positions
STATE a position on the original or an alternative moral dilemma
TEST the reasoning for a position on a moral dilemma
Select an appropriate strategy
Examine different individual reasons with the class or group
Examine reasons as they relate to other dilemmas
Summarize reasoning discussed in class
Maintain a position or Adopt a new position
ADOPT a reason for a position

Step 2 Stating a Position

If a class does not divide itself over the positions being held, the teacher can move to alternative dilemmas which will create the kind of division required.

Step 3 Testing the Reasoning for a Position

Here the teacher chooses a method of class deployment which will help students test their reasoning. Four strategies are suggested for class deployment. The strategies, in summary, are as follows:

Strategy A

Divide the class into groups of five to eight students who agree about an appropriate action on a dilemma. The groups, then, list their reasons for their position. The groups come together and discuss each groups' stance with the remainder of the class. Students are encouraged to challenge one another's reasoning.

Strategy B

The class is divided into small groups in which the members are not in agreement about the action of the dilemma. Groups are brought together after they have listed their positions and the reasoning behind their positions.

Strategy C

This strategy requires that groups prepare themselves for a class debate. Each group should contain members who disagree and represent different stages of moral reasoning. As each debating group presents its' dilemma, positions and reasonings, the remainder of the class are permitted to question the debaters.

Strategy D

This strategy is suggested when a class does not divide over an appropriate course of action on either the original dilemma or the alternative dilemma. Once again, the class is divided into small groups which are asked to list in the order of importance the two or three best reasons for the action they support. The teacher, then, brings the groups together and opens a discussion by asking why people think one reason is better than another.

Step 4 Adopting a Reason for a Position

During the final stage of the teaching process, the teacher helps students summarize the reasoning discussed during the class period. This is the stage in which students may raise the level of their reasoning by adopting a new position based on reasons presented in the class discussion (p. 1-36).

Duffey (1975) suggests a combination of Moral Education and the study of current events. Duffey maintains that two pedagogical considerations have persisted since the 1930's. One consideration is that, "Opportunities for children's moral decision-making through instruction in current affairs remain plentiful and the needs remain undiminished". A second consideration concerns the teacher. "The teacher who plans and guides current affairs instruction so that the content to the pupil's become familiar, relevant to their lives, and recognizably important is equipping the pupils with the prerequisites for making meaningful decisions about the content." (p. 33).

Duffey goes on to suggest some operational principles which will be summarized here.

1) The teacher should make an informal assessment of the stage of moral development the group as a whole is in.

2) Using the general assessment as a basis, the teacher should

formulate objectives for the current affairs program. For example, a class estimated to be operating mainly at Stage 3 reasoning would require objectives aimed at Stage 4 reasoning.

3) The teacher should carefully monitor the news to be offered. Nothing should be left to the whims of either the teacher or the students.

4) The teacher should prepare for repeated coverage and follow-up on the issues introduced.

5) The best information possible should be offered.

6) A daily newspaper and a radio should be in the classroom at all times.

7) Current affairs topics should be related to other curricular areas.

8) Evaluation of the performance of the students should be an integral part of the program.

9) The teacher should help students formulate a list of issues which children meet as a regular part of everyday life.

10) The teacher should help students formulate a list of qualities needed by individuals in the world today.

Duffey suggests the qualities offered by Hugh Sidey (1974). The list offered by Sidey include qualities of open-mindedness, willingness to listen, good manners, decency, compassion, humor, honesty, openness, courage and purposefulness.

With this list, or a comparable one, the teacher can assist students to look closely at prominent figures in the news and see if the qualities on the list can be seen in the behavior of the figures chosen.

Galbraith and Jones (1975) are suggesting teaching strategies for moral dilemmas similar to the strategies offered by Fenton et al. The focus on the process is the moral dilemma which has three characteristics if it is a good dilemma for discussion, 1) It should present a real conflict for the central character; 2) it should include a number of moral issues for consideration, and 3) it should generate differences of opinion among students about the appropriate response to the situation (p. 16-18).

Ladenburg (Muriel and Thomas)(1976) are advocating a Kohlbergian approach to social studies education. They are, particularly, applying their approach to the teaching of history. They see an exciting possibility for teachers to create a new approach to Social Studies by combining Developmental Psychology with History. Listed in the concept are three procedures which the history teacher must use in order to make the possibility a reality. The first procedure suggests that the history teacher must view history as an active process which includes developmental potential for the teacher. The second procedure asks the history teacher to "Broaden the concept of a moral dilemma to include the resolution of complex historical and philosophical issues". The final procedure requests that teachers develop units that achieve these dual objectives (p. 113). Ladenburg and Ladenburg offer some suggestions as to the type of topics which the teacher could use for the purpose put forth above. One suggested topic concerns a close look at the writing of the U.S. Constitution. Major issues of the time are suggested as suitable content for moral discussions (pp. 112-117).

Harris (1977) puts forth a curriculum sequence for moral development based on a combination of the moral discussion model of Galbraith and Jones discussed earlier in this unit, and a deliberate psychological education based on the Mosher & Sprinthall Model (1971).

Harris accepts the moral discussion model on the basis of its constitutionality. It does not violate the first and fourth amendments of the U.S. Constitution. In advocating psychological education, Harris is stressing the interpersonal communication skills of listening and responding such as are practised by the professional counsellor (p.2).

The curriculum design consists of a psychological awareness component (P.A.) and a Moral discussion component (M.D.). The P.A. component includes 1) Building of trust in the group, 2) Role-taking, 3) Expression of feelings, and 4) Interpersonal communication skills. The M.D. component is identical to the Fenton (et al) model presented earlier in this unit (p. 2-18).

Harris concludes his curriculum by discussing the implications for moral education of his approach as stated. "There are appropriate ways to integrate the various values education approaches with the moral development approach" (p. 19).

In closing this unit, it would seem appropriate to draw from the abstract of the findings of Colby, Kohlberg, Fenton, Speicher-Dubin and Lilberman (1976).

> "An experiment is reported on the effect of a moral education programme taught in the schools by regular classroom teachers .... Three variables associated with likelihood of student moral judgment change were number of discussions, rangeof pre-test moral judgment stage within the classroom, and teacher's skill in eliciting moral reasoning from students during the discussions." (p. 1)

Evaluation. The two objectives stated at the beginning of this unit can be met in the following ways:

1) Students will be required to list the major strategies suggested in the Content section of this unit.

2) Students will be required to demonstrate strategies in either

a school setting or a setting comprising their peers and the instructor.

Evaluation will be based on success in both the areas cited.

Unit 6 Evaluation

This final unit of the program will combine the evaluations contained in the first five units of the program in order to afford the instructor and the students the opportunity to assess the efficacy of both the personal and professional components of the program. Therefore, the final evaluation will contain the following components:

Unit 1: A written form of evaluation comprising short-answer or paragraph-length answers to questions concerning Philosophical considerations.

Unit 2: Small-group and large-group discussions, a daily log plus a comprehensive essay-type examination to determine how well students can recall and discriminate between various psychological approaches.

Unit 3: Written commentaries of both a subjective and objective nature, based on the role of the teacher in the educative process.

Unit 4: Self-evaluation in the form of verbal discussions or survey results.

Unit 5: Written and practical knowledge of the classroom strategies presented.

Chapter 5

Results of the Questionnaire

Introduction

The questionnaire (see Appendix V) was administered for the purpose of eliciting information on the general topics of moral education, teacher and student development and the implications of the moral education for teacher training and effectiveness. The first four questions were designed to ascertain the respondents knowledge of current psychological approaches in the field of moral education. The fifth question was designed to elicit information as to the respondents knowledge of the philosophical background upon which current moral development theories are based. Questions Seven and Eight were designed to ascertain the extent of the respondents' awareness of "self-development" as a concept. Questions Six and Nine were concerned with teaching strategies in the field of moral education and the emotional and social development of students. Questions Ten and Eleven were designed to elicit information concerning the personal schooling of the respondents. Question Twelve provided the respondents with the opportunity to state any concerns about the teacher-training program which the University of Alberta (and other teacher-training institutions) has offered. Question Thirteen referred, particularly, to the affective domain in education. Question Fourteen asked respondents to decide if the schools should be emphasizing moral development as an integral part of the school curriculum. Question Fifteen asked respondents if they would choose to take a course which emphasized the skills, knowledge and techniques for valuing.

Of necessity, the questions were designed to be reasonably general in nature so that the questionnaire could be administered to individuals at different stages of teacher and counsellor training and, also, to teachers already working in all four divisions of elementary and secondary schools in Alberta (see Table 1).

The results of the questionnaire have been collected and will be presented, here, in an informal manner. The questionnaire was not intended to be used as a data-collecting instrument for a statistical analysis. Rather, it was intended to give this researcher some information about the current status of education in general and moral development education, in particular. Attempts will be made to express some of the subjective comments which respondents made in answer to the questions. It seems, to this researcher, that the comments show very clearly the attitudes, skills and knowledge that the respondents possess. Unfortunately, some of the individuals chose not to comment on the questions but chose to answer simply "Yes" or "No".

This approach left us all the poorer since the comments might have given us some insights into the reasons for the positive or negative responses. Fortunately, the majority of the respondents were extremely cooperative and open in their comments. This researcher is deeply indebted to all of the individuals who were so willing to respond so openly to questions which were, often, designed to be rather probing, as to personal values and knowledge.

Question One: Are you familiar with the term "Moral Development?"

Yes 44 No 6

Comments

Twenty-seven of the forty-four respondents who answered this question in the affirmative chose to comment to provide additional

Table 1

Status of Respondents	No. of Respondents
Administrators	3
Counsellors	3
Teachers - High School	4
- Junior High	5
- Elementary	14
Undergraduates - teachers	7
- full-time studs.	12
Philosophy students	2
Total no. of respondents	50

information. Twenty-two individuals attested to only a superficial knowledge of the term "Moral Development". Five individuals professed to having a greater knowledge; four from their particular religious background and training and one from a philosophical education orientation.

Question Two: Are you familiar with the term "Values Clarification"?

Yes 30 No 20

Comments

It seems rather interesting that twenty individuals profess to being unfamiliar to the term, since the Values Clarification approach has been the backbone of the Social Studies Curriculum in Alberta since 1971. Twenty of the thirty respondents who professed to being familiar with the term, provided comments. Eleven individuals attested to a superficial knowledge of the term while nine individuals claimed to have a more extensive knowledge. The nine respondents, with more extensive knowledge gave, as the milieux for their knowledge, church-work orientation, high school social studies, personal interest and counsellor training.

Question Three: What do you know of the work of Lawrence Kohlberg?

Comments

Thirty-two individuals professed to having no knowledge of Kohlberg's work. Sixteen respondents attested to a general knowledge of Kohlberg's work; that his theory has three levels, and six stages. Only two respondents declared that they had a more extensive knowledge which, in both cases, had been acquired because of a particular interest in the topic. Details of the particular interest were not given.

Question Four: What do you know of the work of Raths, Harmin and Simon?

Comments

Forty of the respondents professed to having no knowledge of the work of the three men named above. Six individuals attested to a general awareness of the Values Clarification model of Raths, Harmin and Simon, gained through reading of material pertinent to the model. Four individuals professed to having a more extensive knowledge gained from using the model in Junior and Senior High Schools.

Question Five: Have you taken a course (or courses) which familiarized you with the philosophical basis upon which current moral/values education stands?

Yes 11 No 39

Comments

Eight of the eleven respondents who professed to having taken courses which dealt with philosophical issues in education, chose to provide informational comments. Four individuals attested to a general philosophical background. Two individuals spoke of courses taken in the Philosophy Department at the University of Alberta (Edmonton). The final two students described courses in the Department of Educational Foundations at the University of Alberta (Edmonton).

Question Six: Have you had the opportunity to read and practice teaching strategies focused on moral/value issues?

Yes 15 No 35

Comments

Five of the respondents who commented on this question attested to having read material pertinent to this question. Two individuals cited a church context as being the basis of their familiarity with the teaching strategies mentioned in the question. Seven individuals cited the school context as being the basis of their particular familiarity with the topic. Two respondents specified Values Clarification techniques as being the strategies with which they were familiar. One other individual became acquainted with moral/values strategies through a course taken at the University.

Question Seven: Have you been exposed to any material which focused your attention on your explicit role in the classroom situation?

Yes 23 No 27

Comments

Sixteen of the twenty-three respondents who answered in the affirmative gave informational comments. Three individuals were exposed to similar material in Educational Curriculum and Instruction courses. Other single individuals cited courses in Library Science, Educational Administration, Educational Foundations and Family life education. Other individuals attributed their knowledge on this topic to Behavior Management Training, Teacher-Training at a college & the student-teacher handbook (of the U. of A.). Three others attested to being familiar with the topic but did not specify how this knowledge was acquired.

Question Eight: Have you taken any courses which were concerned with "Self-development" as a concept?

Yes 23 No 27

Comments

Nineteen of the twenty-three respondents who attested to having become familiar with the concept of "Self Development" chose to comment on the question. Ten respondents attributed their knowledge on this topic to the fact that they had taken one or two courses in Educational Psychology. One individual attested to having taken many courses in Educational Psychology. Four others attributed their knowledge to Counselling training. One other individual took a Special Education course. Other individuals attributed their knowledge to such diverse sources as parenting courses, Transcendental Meditation and Family Life education.

Question Nine: How important do you think is the idea that, as a teacher, you should be responsible for the total development of your students? -- emotional and social, as well as academic and physical?

Comments

Twenty-two respondents thought the idea contained in the question to be very important. Fourteen individuals thought the idea was fairly important. Twelve individuals thought the idea was not at all important while two individuals did not respond to the question. The reasons given by the respondents who thought the idea to be very important are very different and well worth specific mention. Four individuals felt this idea to be very important because they felt that the teacher's influence in the classroom is very strong and, therefore, teachers can have a significant effect on the total development of their students. Four individuals specified the idea as being the dividing line between teachers of children and teachers of courses. Two individuals saw the idea as being important for the opportunity it provides for students to learn emotional and social problem-solving skills. Other individuals gave such diverse reasons as:

1) The teacher is an example of total development.

2) Emotional and social development is more important than intellectual or physical development.

3) The development of the whole man is of great importance.

4) The teacher can provide the basic guidelines for making moral judgments.

5) In business education, this idea is very important.

6) In this way (concerning oneself with the total development of students), students can reach full potential.

The reasons given by the fourteen individuals who felt the idea contained in the question to be fairly important are, also, significant and worthy of mention. Five respondents felt that the idea in the question was not a realistic one because teachers have more important things to do in the classroom; such as teach material, keep order and survive! Three respondents were willing to try the idea if parents would cooperate more with the school. One respondent presented the viewpoint of a parent when he/she commented that the parent is more responsible for this concept than the teacher can be. One other individual felt that other factors are more influential on children than the teacher is in the classroom. One individual felt that teachers do try to look after the total development of their students. One individual felt that teachers should be aware of the total development of their students but not do anything in particular about it. One more individual thought the idea to be fairly important but felt that the home and the church are more significant institutions for such development. The lack of concern of teachers for the total development of their students was given as a reason, by one respondent, for some parents removing their

Table 2

Qualities	No.	Qualities	No.
fairness	9	likes the job	2
humor	6	loyalty (to employer)	1
understanding	6	gentle	1
friendly	5	firm	1
interested (in students)	4	kind	1
honest	4	controlling	1
consistent	4	accepting	1
considerate	4	encouraging	1
interested (in academic achiev)	3	with moral insight	1
		with integrity	1
warm	3	generous	1
hard-working	3	impartial	1
concerned	2	good looking (personable)	1
human	2	available (to students)	1
made students feel important	2	genuine	1
		long-suffering	1
intelligent	2	philosophical	1
empathetic	2	tolerant	1
good rapport	2	out-going	1
interesting	2	non-judgemental	1
patient	2	happy	1
caring	2	a good explainer	1
sensitive	2	strict (but not overly)	1
model (for students)	2		
individualistic	2		
good listener	2		

children from the larger school systems and placing them in smaller religiously-oriented schools.

The twelve respondents who did not think that the idea contained in the question was of any importance, gave comments which were also of interest. Six respondents stated that, in their view, teachers were being paid to teach academics and nothing else. Two respondents felt that the emotional and social development of children was the parents' responsibility and not the teacher's responsibility. Two others did not state who was responsible for the emotional and social development of children but felt that it was, certainly, not the school's problem. The final two respondents did not feel that they had either the time or the expertise to tackle these areas of development.

Question Ten: Looking back on your own schooling, what qualities would you attribute to the teacher you remember as being your favorite teacher?

Comments

Four respondents stated that they did not have a favorite teacher. The qualities cited by the other respondents are so many and so varied that this researcher has chosen to tabulate them for the reader's convenience. (See Table 2)

Question Eleven: Would you describe your own schooling as being run on authoritarian, liberal or democratic lines?

Comments

Only one individual chose not to respond to this question. Again, it would seem best to present the results of this question in a tabulated form. (See Table 3)

Table 3

Level of school	Authoritarian	Liberal	Democratic	Total
Elementary	38	1	10	49
Junior High	36	4	9	49
Senior High	35	5	9	49

Six respondents mentioned what they described as "A token democracy" in their Senior High School years. It is to be assumed that, since these respondents chose "Authoritarian" as the basic orientation of their schooling in Senior High School, that the attempts at democratic approaches were, only token attempts which were, obviously, not compatible with the general policy of the schools in question.

Question Twelve: As you go through your training, are there any particular concerns you hvae about teaching, which you feel are not being met in your present program? -- discipline, curriculum, current trends, etc.

Comments

Ten individuals did not respond to this question. Two respondents stated that they had no particular concerns about their training. Twelve individuals stated that questions of discipline were of great concern to them. Another concern centered a round the question of de-emphasis in theory of how to teach people rather than content. Four separate individuals were concerned that the University was stressing matters of economics, curriculum and class size rather than the matter of how to become involved with people. Three more individuals described the training of undergraduates in education as being pathetic, a waste of time and totally inadequate. Two respondents felt that the field experience offered to undergraduates was, also, inadequate. Other concerns such as classroom management, communications, current trends, a positive reading program, public speaking, personal development and the use of A.V. equipment were mentioned. Professors came under criticism by four individuals who stated that some professors were incompetent and others were unwilling to disclose themselves to their students. Other criticisms focused on the relevancy (or lack of it) of the subject matter in some courses and the difficulty in being able to select the desired courses. One individual was concerned that the testing material being used in schools is out of date.

Question Thirteen: A situation arises in which your feelings and the feelings of a student (or students) are directly involved. Do you feel equipped to handle such a situation?

Comments

Thirty-six of the forty-five respondents who answered affirmatively to this question gave comments. Nineteen respondents felt that their ability to handle emotional situations depended on the situation in question. Four respondents felt equipped for such situations through experience gained from raising their own families. Three other respondents stated that they felt absolutely confident of their ability to handle any situation. Two respondents added the proviso that they would be most confident if the children in question were young. Two others attributed their confidence to counsellor training. Two more felt that they were growing in this area. One person felt that he/she had an awareness which helped in emotional situations. One other individual would prefer to have a third person present. One more person felt that he/she had empathy so, presumably, could handle emotional situations. The final respondent stated that he/she follows the Golden Rule. Interestingly, if Kohlberg's findings are accurate, the Golden Rule is at too high a level of moral reasoning for most young children to understand. Since the Golden Rule implies a social contract (stage three reasoning) children at stages one or two would not be able to meet the requirements of stage three reasoning. It is to be hoped, then, that the respondent who follows the Golden Rule does not have to interact with young children or other stage one or two reasoners.

Question Fourteen: Do you see a need in the schools for a greater emphasis on the moral development of children?

Yes 49 No 1

Comments

Unfortunately, sixteen respondents who saw a need for a greater emphasis on moral development in the schools did not choose to comment on the question. Eight of the respondents who did comment agreed with the need in the school but felt that more moral development was needed in the home. Six respondents felt that there was great danger in the schools becoming more involved in the moral development of students. Two other respondents were very definite that such involvement in the schools was necessary. The difficulties inherent in schools emphasizing moral development were stressed by two other respondents. Other individuals commented on the danger of indoctrination, the lack of religious and moral education, and the lack of such emphasis in the training of teachers. Further comments focused on the other options available to young people in our society, the lack of moral training in inner city schools, and the dangers of moral training not being consistent from grade to grade. The significance of teachers and the option for teachers to take the easy way out were commented upon. Other respondents saw a need for the schools to place moral education in a historical perspective, and to give students explicit direction in moral issues. Further comments concerned the need for Junior and Senior High schools to emphasize moral education, and the need for change in traditional classrooms. One respondent is afraid that children will cheat the teacher by saying one thing and doing another. The final respondent saw the whole situation as being "A Colossal job".

Question Fifteen: If a course covering the skills, knowledge and techniques for valuing were being offered, would you choose such a course?

Yes 44 No 6

Comments

Twenty-one respondents did not comment, although they answered the question in the affirmative. Four of the remaining twenty-three respondents who commented claimed an interest in the field of moral/values education. Three individuals stated that they had already taken such a course. Three more individuals would be interested in such a course if they knew who was offering it and three more would be interested if they were made aware of the objectives of the course. Two comments focused on the importance of a moral/values course for the teacher's development. Two comments were very definite that the respondents would be very willing to choose such a course. Other individuals commented on willingness to teach such a course, the necessity of connecting moral/values education with a course on Logic & the greater importance of other courses. One final respondent expressed apprehension that such a course might become, as the respondent expressed it, a "Touchie-feely" course.

Summary

As stated in the introduction to this chapter, the questionnaire was designed to elicit information on the general topics of moral education, teacher and student development and the implications of moral education for teacher training and effectiveness. The questions which were concerned with moral education (1,2,3,4,5,14 and 15) elicited the following information. A rather small percentage of the respondents attested to a good knowledge of the subject-matter contained in the questions (18%). A larger percentage of the respondents attested to a superficial knowledge (44%). The largest percentage of the resopndents claimed no knowledge of the subject matter (64%). The questions which were concerned with student and teacher development (8 and 9) elicited the following information. 46% of the respondents claimed familiarity with the topic of self-development while 54% of the respondents claimed no experience of the topic. 44% of the respondents thought the idea of teachers being involved in the total development of their students to be an important idea. 28% thought the idea to be fairly important. 28% did not think the idea to be of any importance. The questions pertaining, directly or indirectly, with teacher-training and effectiveness (6,7,10,11,12,13) drew forth the following responses. 30% of the respondents attested to having had the opportunity to read and practice teaching strategies focused on moral/values issues, while 70% had not had the opportunity. 46% of the respondents attested to having been exposed to material which focused on the teacher's role in the classroom. 54% of the respondents had not been exposed to such material. Question ten drew forth 49 different qualities which the respondents felt effective teachers should have. However, fairness, humor and understanding seemed to be the most popular qualities. 70-76% claimed to have had authoritarian schooling, 2%-10% claimed liberal schooling and 18%-20% claimed democratic schooling. Many concerns were expressed in response to Question twelve. 90% of the respondents expressed confidence in their ability to handle emotional situations while 10% did not feel comfortable in such situations. Questions fourteen and fifteen brought forth the highest positive responses. 98% of the respondents saw a need for a greater emphasis in the schools, on the moral development of children. 88% of the respondents expressed a willingness to become involved in a course on valuing, if it were being offered.

General Conclusions

It would seem valid to conclude, from the results cited above, that many people involved in education are not equipped to be moral educators. Many of the respondents are not particulary willing to become involved in the moral development of their students. Self-development, also, is an area of education to which many of the respondents have not been exposed. A correlation could be drawn between the type of schooling so many of the respondents received and the effect this authoritarian approach has had on their own attitudes towards education. After reading the questionnaires, a picture evolves of educators who would prefer to teach only content. Many of the respondents see a need for moral education of the young, but do not, necessarily, see the school as being the institution which such moral education should occur. Few of the respondents have become familiar with the wealth of material available, at the moment, on moral/values education. Many factors could be contributing to this lack of knowledge. Some educators are simply not interested in the topic; the schools and teacher-training institutions do not emphasize moral/values education; and the traditional role of the teacher as being a conveyor of content, is, still, a popular view. However, it seems heartening that to this researcher so many of the respondents expressed a willingness to become more familiar with the field of moral/values education.

Chapter Six

Summary, Implications and Suggestions for Further Research

Introduction

In this chapter, an attempt will be made to summarize the material presented in the earlier chapters, to look at the implications of the research for teachers, for students and for education in general and to make suggestions for further research.

Summary

In the introduction to this study, six objectives were outlined, as follows:

1) To present a rationale that educators should be moral educators.

2) To base the rationale on literature from Canada, the U.S.A. and Great Britain.

3) To look at the role of the teacher in the education process.

4) To propose a program which could be used to assist teachers to acquire the knowledge, skills and classroom techniques for effective moral education.

5) To propose the piloting of the program with pre- and post-training educators.

6) To put forward the results of an informal questionnaire.

The introduction, also, defined such terms as values, moral values, ethics, moral education, moralizing, moral philosophy, religious education and the program.

Chapter One attempted to answer the question as to whether educators should be moral educators. Welton, Cochrane, Williams, Wright, Beck & Sullivan presented some Canadian viewpoints on this issue. Frankena, Phenix, Shaver, Fraenkel, Lickona and Christenson represented some

American viewpoints. British contributions were made by Taylor, Smart, Horder, Wilson and Peters.

Chapter Two presented the views of three moral philosophers who are concerned with the practical issues of education. Beck, Peters and Frankena put forth their different contributions to encourage teachers to become aware of the moral philosophy component in moral education.

Chapter Three offered some significant psychological considerations in the moral education field. The contributions of Kohlberg, Piaget, Simon, Raths, Harmin, Kirschenbaum, Pozdol, Pasch, Colby, Scriven and Shaver were presented. The models of Freud, Skinner, Bandura and McDonald were also presented.

Chapter Four attempted to outline the framework of a program designed to assist teachers to be effective moral educators. The program consisted of six units, which covered philosophical considerations, psychological approaches, the role of the teacher, personal growth, classroom strategies and personal and professional evaluation. Each unit contained four elements; a general objective, a procedural component, an outline of content and an evaluative component.

Chapter Five presented the results of the informal questionnaire which had been administered to fifty student-teachers, teachers, counsellors and administrators.

Implications (for teachers)

1) That teachers will become more actively involved in the moral development of their students.

2) That teachers will attempt to acquire the knowledge, skills and classroom techniques to become effective moral, as well as general,

educators.

3) That teachers will attempt to develop human interaction skills and, in turn, become involved, as much as possible, in the total development of their students.

4) That some screening of student-teachers be done to select for the qualities and attitudes necessary for good human interaction in the schools, to balance the necessary intellectual ability for conveying content.

Implications (for students)

1) That students will be assisted in their moral development.

2) That students may expect to be treated in less authoritarian ways by their teachers and administrators.

3) That students may expect to be assisted in developing good human interaction skills.

4) That students may expect that teachers and administrators will be concerned, as much as possible, with the social and emotional, as well as physical and intellectual, development of the students.

Implications (for Education, in general)

1) That schools will become more concerned with human development (total development of students).

2) That teacher-training institutions will concern themselves more with additional aspects of the development of student-educators. For example, communication skills and moral development skills could be stressed in Education courses more than they are presently stressed.

3) Administrators will be encouraged to become instrumental in effecting the changes necessary to make schools more democratic places.

Many aspects of schools such as the school climate, the curriculum (hidden or otherwise), school policies, etc., will not be changed unless administrators provide the crucial leadership and thrust.

4) That parents, who often have difficulty coping with the pluralism in our society, can reasonably expect that schools will represent, and attempt to develop in their charges, values which are helpful for all segments of our society.

Suggestions for further research

1) The program presented in Chapter Four of this study could be piloted with either pre-service or in-service educators.

2) The program would require two sessions per week, of two to three hours duration, held over a six to ten week period. The length of time advocated would be necessary in order to do justice to the amount of content material in the program. A second benefit of a lengthy period of time would be that of giving the students time to practice and develop the skills and techniques presented in the program.

3) The size of the group should be no larger than twenty students. A group greater in number than twenty members becomes too large to allow good interaction between students and between the instructor and the students.

4) That students be given the opportunity to practise their skills, in the schools and with their peers, in order that they may obtain the feedback and assistance necessary for growth to occur.

5) That the members of the group be encouraged to meet, on occasion, after the course is ended, in order to report on and discuss, changes and development stemming from the content of the course.

BIBLIOGRAPHY

Alberta. Department of Education. Experiences in decision making. Edmonton: Department of Education, 1971.

Allport, A.W., Vernon, P.E. and Lindzey, G. Study of Values. Test Booklet and Manual. Houghton Mifflin Co. Boston, 1960.

Bandura (A) and McDonald (F). Influence of Social Reinforcement and the behavior of models in shaping children's moral judgments. Journal of Abnormal and Social Psychology. 1963, 67, No. 3, 274-281.

Baum, Gregory. A paper on Moral Education, presented at the Religious and Moral Education Council of the A.T.A. Conference, Red Deer, April, 1978.

Beck, C. Moral Education in the Schools. Toronto, Ontario Institute for Studies in Education, 1971.

Beck, Clive. Should Moral Philosophy be an Essential Aspect of Teacher Preparation, O.I.S.E. Moral Education Project, 1972- 9-16.

Becker, W.C., Engelmann, S. and Thomas D.R. Teaching: A Course in Applied Psychology. S.R.A. Inc. Chicago, 1971.

Beyer, B.K. Conducting moral discussions in the classroom. Social Education, April, 1976, 194-202.

Bronfenbrenner, Urie. Two Worlds of Childhood. Russell Sage Foundation, New York, 1970.

Bugental, J.F.T., (Ed). Challenges of Humanistic Psychology. New York, McGraw-Hill Book Co. 1967. Chapter 2, Carl Rogerson Encounter Groups.

Bull, N.J. Moral Judgement from Childhood to Adolescence. Sage Publications, California, 1969.

Campbell, D.T., Reprise. American Psychologist, May, 1976, 381-384.

Christenson, Reo. M. McGreffey's Ghost and Moral Education Today. Phi Delta Kappan. June 1977, 737-742.

Cochrane, D., and Williams, D. Moral Education in Canadian Social Studies, History and Social Studies Teacher, 13:1, Fall, 1977, 1-7.

Cochrane, D., and Williams, D. Stances of Provincial Ministries of Education Concerning Values/Moral Education in the schools. C.S.S.E. Annual Conference, University of New Brunswick, June 1977, 1-44.

Colby, A., Kohlberg, L., Fenton, E., Speicher-Dubin, B., and Lieberman, M. Secondary School Moral discussion programmes led by Social Studies Teachers. N.F.E.R. Author's Proof. 1976, 1-22.

Colby, A. Values Classification - Book Review. Centre of Moral Education. Harvard University, 1973, 134-143.

Connell, W.F. Moral Education: Aims and Methods in China, the U.S. and England. Phi Delta Kappan, June 1975, 702-706.

Cronkhite, L.M. Mythology: Its potential in the Moral Development of Children. M.Ed. Thesis, University of Alberta, Fall, 1977.

Divoky, D. Affective Education: Are We Going Too Far? Learning, October, 1975, 66-70.

Downey, L.W. A Report of An Assessment - Social Studies in Alberta, 1975. - For Alberta Education, December, 1975.

Dreikurs, R. The Challenge of Child Training. Hawthorn Books, Inc., New York, 1972.

Dreikurs, R. Children the Challenge. Hawthorn Books, Inc., New York, 1964.

Dreikurs, R. Maintaining Sanity in the Classrooms. Harper and Row, Publishers, New York, 1971.

Duffey, R.V. Moral Education and the Study of Current Events. Social Education, January, 1975, 33-35.

Ehman, L.H. Research on Social Studies Curriculum and Instruction: Values. Review of Research in Social Studies Education, Boulder, Colo., 1977, 55-95.

Elias, J. B.F. Skinner and Religious Education. Religious Education, Vol. LXIV. Sept.-Oct. 1974, #5, 558-567.

Erikson, E.H. Roots of Virtue from The Humanist Frame. Allen and Unicorn Ltd., 1961, 149-165.

Evans, R.I. Carl Rogers, The Man and his Ideas. E.P. Dutton and Co. Inc. New York, 1975.

Fenton, E., Colby, A., and Speicher-Dubin, B., Developing Moral dilemmas for social studies classes. Draft Copy. 1974, 1-36.

Fenton, Edwin. A lesson plan for Moral Dilemmas. Social Education, January, 1975, 7-14.

Fenton, Edwin. Teacher-Training in Values Education: A Workshop. Guidance Associates, 1976. - part of a kit - worksheets.

Flanders, M.A. Teacher influence, Pupil Attitudes, and Achievement. Monograph 12, U.S. Department of Health, Education and Welfare, (Wash. D.C., 1965), 1-23, 111-21.

Fraenkel, J.R. Values Classification is not enough. History and Social Science Teacher, Fall, 1977, 27-32.

Frankena, W. Toward a Philosophy of Moral Education. Harvard Educational Review. Vol. XXVIII, No. 4. Fall, 1958, 300-313.

Galbraith, R.E., and Jones, T.M. Teaching strategies for moral dilemmas. Social Education, January 1975, 16-18.

Ginatt, H.G. Between Parent and Child. Avon Books, New York, 1965.

Ginatt, H.G. Teacher and Child: A book for Parents and Teachers. Avon Books, New York, 1972.

Ginsburyg, H., and Opper, S. Piaget's Theory of Intellectual Development. Prentice-Hall, Inc., New Jersey, 1969.

Gordon, T. Parent Effectiveness Training (P.E.T.). New American Library, Inc., New. York, 1970, 1975.

Gordon, T. Teacher Effectiveness Training (T.E.T.). David McKay Co. Inc., New York, 1974.

Graham, E. Who are the Moral Educators and How are they Trained? Paper presented at The Religious and Moral Education Council of The A.T.A., Conference, Red Deer, April, 1978, 1-15.

Hague, W. Counselling as Moral Conflict ...Making the Disintegration Positive, Canadian Counsellor, Vol.12 No.1, Oct., 1977, pp. 41-46.

Hague, W.J. Positive Disintegration and Moral Education. Journal of Moral Education., Vol. 5., No. 3., 231-240, 1976.

Hampden-Turner, C. Radical Man. Schenkman Publishing Co., 1970.

Harris, D. A Curriculum Sequence for Moral Development. Theory and Research in Social Education. Vol. V, No. III., December, 1977, 1-21.

Harris, D.F. Viewpoint: The only true core. History and Social Science Teacher, Fall, 1977, 44-46.

Herman, W.L. Current Research in Elementary School Social Studies. MacMillan Co., London, 1969.

Hersh, R.H., and Paolitto, D.P. Moral Development: Implications for pedagogy. Contemporary Education, Vol. 48, No. 1., Fall 1976, 23-27

Hoffman, M.L. Empathy, role-taking and guilt, in Moral Development and Behavior, Lickona, T., (Ed.), Holt, Rinehart, Winston, 1976, 124-143.

Jantz, R.K. and Fulda, T.A. The Role of Moral Education in the Public Elementary School. Social Education, January, 1975, 24-28.

Jarvis, P. Religious Education as a Vehicle for Moral Education. Journal of Moral Education, #2, Oct. 1972, 69-73.

Jones, Clive. Religious or Moral Education? London Educational Review. Vol. 2, #2, Spring 1973, 54-59.

Junell, J.S. The limits of Social Education. Phi Delta Kappan. Sept. 1972, 12-15.

Kirschenbaum, H., Harmin, M., Howe, L. and Simon, S.B. In Defense of Values Classification, Phi Delta Kappan, June 1977, 743-746.

Kohlberg, L. Cognitive-Developmental Approach to Moral Education. Phi Delta Kappan, June 1975, 670-677.

Kohlberg, L. and Mayer, R. Development as the Aim of Education. Harvard Educational Review. Vol. 42, No. 4, Nov. 1972, 449-496.

Kohlberg, L. Education Moral Development and Faith. Journal of Moral Education. Vol. 4, No. 1, 1974, 5-16.

Kohlberg, L. Indoctrination versus Relativity in Value Education. Zygon, Spring 1972, 285-310.

Lohlberg, Lawrence. Stages and Aging in Moral Development. The Gerontologist, Vol. 13, No. 4, Winter 1973, 497-502.

Kuntines, W. and Crief, E.B. The Development of Moral Thought: Review and Evaluation of Kohlberg's Approach. Psych. Bulletin, Vol. 81, No. 8, Aug. 1974, 453-470.

Ladenburg, M., and T. Moral Reasoning and Social Studies. Theory into Practice. Vol. XVI, No. 2, April 1976, 112-117.

Lickona, T., (Ed.). Moral Development and Behavior. Holt, Rinehart, Winston, New York, 1976.

Mahoney, M.J. Research Issues in Self-Management. Behavior Therapy. 1972, 3, 45-63.

Marks, S. More than a padded posterior. Colorado Journal of Educational Research, 16:1, 46-47, February 1976.

Maslow, A.H. Toward a Psychology of being. Van Nostrand Reinhold Co., New York, 1968.

McPhail, P., Ungoed - Thomas, J.R., and Chapman, H. Moral Education in the Secondary School. Longman Group Ltd., London, 1972.

Meyer, J.R. (Ed.). Reflections on Values Education. Wilfred Laurier University Press, Waterloo, Ontario, Canada, 1976.

Miller, J.G., (Ed.) Experiments in Social Process. A Symposium on Social Psychology. McGraw-Hill Book Company, Inc., New York, 1950.

Miller, John, P. Humanizing the Classroom, models of teaching in affective Education. Ontario Institute for Studies in Education, Northwestern Centre, Praeger Publishers, New York, 1976.

Mosher, R. Theory and Practice: A new E.R.A. Theory into practice. Vol. XVI, No. 2, April 1976, 81-87.

Muchena, W. Interpersonal Problem Solving as a Value Classification Strategy in Elementary Social Studies. Masters' Thesis, 1974, University of Alberta.

Nelson C. Ellis. What has Religion to do with Morality? The Living Light. Date unknown.

Pagliuso, S. Understanding Stages of Moral Development. A programmed Learning Workbook.

Palomares, U., and Ball, Y. Human development program. California, 1976, 1-19, 20-31.

Paolitto, D.P. The Role of the Teacher in Moral Education. Theory into practice. Vol. XVI, Number 2, April 1976, 73-80.

Perry, Thomas D. Moral Reasoning and Truth. An essay in philosophy and jurispaudence. Clarendon Press, Oxford, 1976.

Peters, R.S. The Place of Kohlberg's Theory in Moral Education. Paper presented at Leicester, England. August 1977, 1-25.

Peters, R.S. Psychology and Ethical Development, George Allen and Unwin, Ltd. London, 1974.

Peters, R.S. Reason and Compassion (4 lectures), Routledge and Kegan Paul, London, 1973, 1-272.

Philibert, P.J. Some Caution on Kohlberg. Living Light. Vol., 12, No. 4, 527-534.

Pozdol, Marvin M.D., and Pasch, M. Values Classification in Teacher Education: An Explanation and an Evaluation. Contemporary Education, Vol. 47, No. 4, Summer, 1976, 202-206.

Raths, E., Hasmin, M., and Simon, S.B. Values and Valuing, from Values and Teaching. Chapter 3, Chas. & Messill Publishing Co., 1966, 72-81.

Review of Research in Social Studies Education: 1970-75, Bulletin 49. ERIC Cleasinghouse for Social Studies/Social Science Education Boulder, Colo. 1977.

Rogers, R. Interpersonal Relationships, U.S.A. 2000. Journal of Applied Behavioral Science. Vol. 4, No. 3, 1968, 375-382.

Scharf, P. Indoctrination, Values Clarification and Developmental Moral Education as Educational Responses to Conflict and Change in Contemporary Society. 18-35. in Readings in Moral Education. Scharf, (Ed.) Winston Press, Minn. 1978.

Scharf, P., (Ed). Readings in Moral Education. Winston Press, Inc., Minn. 1978.

Scheler, M. Man's place in Nature. (trans. by Hans Meyerhoff), Noonday Press, New York, 1961.

Scheler, M. The Nature of Sympathy. Handen, Connecticut, Shoe String Press, Inc., 1970.

Scriven, M. Morality, Social Science Education Consortium Publication #122, March 1966, 1-120.

Selman, R. The fruits of our research should go to teachers. Instructor. August/September 1973, 95-97.

Shaver, J.P. Values and Schooling. Perspectives for school people. Utah State University, Logan, Utah, Spring 1972, 1-32.

Sidey, H. Watergate and the classroom. Today's Education, 63. Jan./Feb. 1974, 23-25.

Simpson, E.L. Moral Development Research. A case study of Scientific Cultural Bias. Human Development. 17, 1974, 81-106.

Skinner, B.F. Beyond Freedom and Dignity. Alfred A. Knopf, New York, 1972.

Smart, N., and Horder, D. Religious Education in Primary Schools, Schools Council Publications, 1976.

Stanford, A. and Roark, A.E. Human Interaction in Education. Allyn and Bacon, Inc., Boston, 1974.

Sullivan, E.V. A Study of Kohlberg's structural theory of Moral Development. Ontario Institute for Studies in Education. Unpublished manuscript. 1974.

Sullivan, E.V., and Beck, C. Moral Education in a Canadian Setting. Phi Delta Kappan, June 1975, 697-701.

Supeika, D.P., et. al. Values Education: Approaches and Materials. Social Science Education Consortium Inc., Boulder, Colo., 1975.

Taylor, M.J., (Ed.) Progress and Problems in Moral Education, NFER Publishing Co., Ltd., Windsor, Berks., England, 1975. 1-32.

Tewksbury, J.L. Alternative Programs in Public Elementary Schools. *Theory into practice*. Vol. XVI, No. 2, April 1976, 134-141.

Trivers, R.L. The Evolution of Reciprocal Attruism, *The Quarterly Review Of Biology*. Vol. 46, March 1971, 35-57.

Tucker, J.L. Research on Social Studies Teaching and Teacher education. (pp. 97-135) *Review of Research in Social Studies Education: (1970-75)*. Bulletin 49. ERIC Cleasinghouse for Social Studies/Social Science Consortium, Boulder, Colo. 1977.

Valett, R.E. Affective-humanistic Education. Lear Siegler, Inc./ Fearon Publishers, Belmont, California, 1974.

Van Manen, J. Appraising Approaches for Moral Growth in Children's Literature. Ed. Psych. 569. Summer, 1977, University of Alberta.

Wasserman, E.R. Implementing Kohlberg's "Just Community Concept in an Alternative High School." *Social Education* April, 1976, 203-207.

Welton, M. Is a "moral" education possible in an advanced capitalist consumer society? *History and Social Science Teacher*, Fall 1977, 9-21.

Williams, C.R. In the beginning - Goals. *Theory into practice*, April, 1976, Vol. XVI, No. 2, 86-89.

Wilson, J. *Practical Methods of Moral Education*. Heinemann Educational Books, London, 1972.

Wilson, S. The School Contracting Manual, Teacher Version, Unpublished Doctoral Dissertation, 1976, University of Alberta.

Wodtke, K.H., and Wallen, N.E. The effects of teacher-control in the classroom on pupils' creativity-test gains. *American Educational Research Journal*, *2*, March 1965, 75-82.

Wright, I.M. *Moral Reasoning and Conduct of Children*. Ph.D. Dissertation, University of Alberta, Fall, 1975.

Wright, I. There's more to moral/values education than.... History and Social Science Teacher, Fall 1977, 33-42.

APPENDICES

Appendix 1

(taken from Van Manen (1977) p. 4)

	guiding concepts of values education			
	therapeutic:	rational:	juris-prudential:	developmental:
Theoretical Context	Roger; Maslow	Scriven; Krathwohl	Gauthier, Smith	Kohlberg, Piaget, Erickson
Social Studies	Raths, Simon	Meux, Coombs	Oliver, Newman, Shaver	Kohlberg, Fenton
Aim	Student self-actualization	student as problem-solver	practical-reasoning, social critic	attain high stages of moral development
Approach	value-clarification	treating values "objectively"	discussion of public or controversial issues	moral dilemmas

Appendix 2

(taken from Lickona (1976) p. 16)

	Content of Stage		
Level and Stage	**What Is Right**	**Reasons for Doing Right**	*Social Perspective of Stage*
LEVEL I—PRECONVENTIONAL Stage 1—Heteronomous Morality	To avoid breaking rules backed by punishment, obedience for its own sake, and avoiding physical damage to persons and property.	Avoidance of punishment, and the superior power of authorities.	*Egocentric point of view.* Doesn't consider the interests of others or recognize that they differ from the actor's; doesn't relate two points of view. Actions are considered physically rather than in terms of psychological interests of others. Confusion of authority's perspective with one's own.
Stage 2—Individualism, Instrumental Purpose, and Exchange	Following rules only when it is to someone's immediate interest; acting to meet one's own interests and needs and letting others do the same. Right is also what's fair, what's an equal exchange, a deal, an agreement.	To serve one's own needs or interests in a world where you have to recognize that other people have their interests, too.	*Concrete individualistic perspective.* Aware that everybody has his own interest to pursue and these conflict, so that right is relative (in the concrete individualistic sense).
LEVEL II—CONVENTIONAL Stage 3—Mutual Interpersonal Expectations, Relationships, and Interpersonal Conformity	Living up to what is expected by people close to you or what people generally expect of people in your role as son, brother, friend, etc. "Being good" is important and means having good motives, showing concern about others. It also means keeping mutual relationships, such as trust, loyalty, respect and gratitude.	The need to be a good person in your own eyes and those of others. Your caring for others. Belief in the Golden Rule. Desire to maintain rules and authority which support stereotypical good behavior.	*Perspective of the individual in relationships with other individuals.* Aware of shared feelings, agreements, and expectations which take primacy over individual interests. Relates points of view through the concrete Golden Rule, putting yourself in the other guy's shoes. Does not yet consider generalized system perspective.
Stage 4—Social System and Conscience	Fulfilling the actual duties to which you have agreed. Laws are to be upheld except in extreme cases where they conflict with other fixed social duties. Right is also contributing to society, the group, or institution.	To keep the institution going as a whole, to avoid the breakdown in the system "if everyone did it," or the imperative of conscience to meet one's defined obligations (Easily confused with Stage 3 belief in rules and authority; see text.)	*Differentiates societal point of view from interpersonal agreement or motives.* Takes the point of view of the system that defines roles and rules. Considers individual relations in terms of place in the system.
LEVEL III—POST-CONVENTIONAL, or PRINCIPLED Stage 5—Social Contract or Utility and Individual Rights	Being aware that people hold a variety of values and opinions, that most values and rules are relative to your group. These relative rules should usually be upheld, however, in the interest of impartiality and because they are the social contract. Some nonrelative values and rights like *life* and *liberty*, however, must be upheld in any society and regardless of majority opinion.	A sense of obligation to law because of one's social contract to make and abide by laws for the welfare of all and for the protection of all people's rights. A feeling of contractual commitment, freely entered upon, to family, friendship, trust, and work obligations. Concern that laws and duties be based on rational calculation of overall utility, "the greatest good for the greatest number."	*Prior-to-society perspective.* Perspective of a rational individual aware of values and rights prior to social attachments and contracts. Integrates perspectives by formal mechanisms of agreement, contract, objective impartiality, and due process. Considers moral and legal points of view; recognizes that they sometimes conflict and finds it difficult to integrate them.
Stage 6—Universal Ethical Principles	Following self-chosen ethical principles. Particular laws or social agreements are usually valid because they rest on such principles. When laws violate these principles, one acts in accordance with the principle. Principles are universal principles of justice: the equality of human rights and respect for the dignity of human beings as individual persons.	The belief as a rational person in the validity of universal moral principles, and a sense of personal commitment to them.	*Perspective of a moral point of view* from which social arrangements derive. Perspective is that of any rational individual recognizing the nature of morality or the fact that persons are ends in themselves and must be treated as such.

Appendix 3

(taken from Lickona (1976) p. 74)

Parallels between Motivational Aspects of Kohlberg's and Maslow's Theories

Kohlberg: Stages of Motives for Moral Action	*Maslow: Hierarchy of Needs*
1. Fear of punishment by another	1. Physiological needs
2. Desire to manipulate goods and obtain rewards from another	2. Security needs
3. Anticipation of approval or disapproval by others	3. Belongingness or affiliation needs
4. Anticipation of censure by legitimate authorities, followed by guilt feelings	4. Need for esteem from others
5. Concern about respect of equals and of the community	5. Need for self-esteem from sense of competence
6. Concern about self-condemnation	6. Need for self-actualization

Appendix 4

(taken from Dreikurs (1971), p. 32)

FOUR MAJOR GOALS OF CHILDHOOD MISBEHAVIOR

Direction of Maladjustment → **Decreasing Social Interest**

Useful Behavior		Useless Behavior		Direction of Maladjustment
Active-Constructive	**Passive-Constructive**	**Active-Destructive**	**Passive-Destructive**	GOAL
success The "model" child, "teacher's pet," and so on	charm The "cute" child (admired for what they are, not what they do)	The "nuisance," showoff, tattler, pest	shyness, dependency, timidity, functional reading prob. & speech dif.	AGM (1) Attention Getting Mechanism
		The "rebel" (disobedient, subject to temper tantrums, lying; types of sex behaviorisms may be AGM, also)	stubborness (bed-wetting may also be AGM or revenge)	Power Seeking (2)
		The "vicious" child (frequently found stealing, bullying, being violent)	violent passivity (negativism)	Revenge Seeking (3)
			hopelessness (inaptitude, withdrawal giving up)	Assumed Disability (4)

Social Discouragement

Ordinarily, the child will attempt to achieve the more constructive goal first and will only progress to the more destructive behavior if he feels he is not achieving this goal. These sequences are only attempted by a child when less destructive behavior fails.

Appendix 5

- designed by the author for the purposes of the study

QUESTIONNAIRE ON MORAL DEVELOPMENT

Please answer these questions as fully as space permits.

1) Are you familiar with the term "Moral Development"?

yes _____ no _____ comments ______________________________

____

2) Are you familiar with the term(s) "Values Clarification"?

yes _____ no _____ comments ______________________________

____

3) What do you know of the work of Lawrence Kohlberg?

comments ____

____

4) What do you know of the work of Louis E. Raths, Merrill Harmin and Sidney B. Simon?

comments ____

____

5) Have you taken a course (or courses) which familiarized you with the philosophical basis upon which current moral/values education stands?

yes _____ no _____ comments ______________________________

____

6) Have you had the opportunity to read and practice teaching strategies focused on moral/value issues?

yes _____ no _____ comments ______________________________

____

7) Have you been exposed to any material which focused your attention on your explicit role in the classroom situation?

yes _____ no _____ comments ______________________________

____

8) Have you taken any courses which were concerned with "self-development" as a concept?

yes _____ no _____ comments ______________________________

____

9) How important do you think is the idea that, as a teacher, you should be responsible for the total development of your students? - by that I mean emotional and social, as well as academic and physical development.

comments ____

____

____

10) Looking back on your own schooling, what qualities would you attribute to the teacher you remember as being your favorite teacher?

comments ______________________________

____

____

11) Would you describe your own schooling as being run on authoritarian, liberal or democratic lines?

Elementary? ____________ Junior High? ____________

Senior High? ____________

12) As you go through your training, are there any particular concerns you have about teaching, which you feel are not being met in your present program? - discipline, curriculum, current trends, etc.

comments ______________________________

____

13) A situation arises in which your feelings and the feelings of a student (or students) are directly involved. Do you feel equipped to handle such a situation?

yes ____ no ____ comments ______________________________

____

14) Do you see a need in the schools for a greater emphasis on the moral development of children?

yes ____ no ____ comments ______________________________

____

15) If a course covering the skills, knowledge, and techniques for valuing were being offered, would you choose such a course?

yes ____ no ____ comments ______________________________

____